CERTAINE Workes of Galens called METHODUS MEDENDI,

with a briefe Declaration of the worthie Art of Medicine, the Office of a Chirurgeon, and an Epitome of the third booke of Galen, of Naturall Faculties: all translated into English, by Thomas Gale Maister in Chirurgerie

AT LONDON
Printed by Thomas East dwelling betweene Paules Wharfe and Baynards Castle. 1566.

TO THE RIGHT HONORABLE SIR HENRI NEVELL Knyghte, Lorde a Burgauenne and his singuler good Lord, &c.

FOr as muche, my singuler good Lord, as I haue perceaued you to be naturally inclined to the arte of medicine, and chiefly to haue vnderstandynge of that parte, whiche is commonlye called Cherurgeri, I haue not ben a litle careful, sens my aquaintaunce with your Lordship, to forther you in the same study, euen to the vtter most of my power, and for as muche as you haue so profited, not only in the theoricke parte, but also in the practike, I haue thought all my peynes and labors well bestowed. And although I should hould my peace, and saye nothynge herin, yet a greate number of pore men, and others, which haue ben cured of your Lordship, of many

sundry greses and diseases wil set abrod, and bewraye your notorious, & charitable deds. And for as much as your honor, hath better vnderstandynge in this worthy arte, then a greate many of those whiche take vppon them the name of Cherurgions I might very well say the most parte. And for as much as your Lordship, beareth suche a singuler loue vnto the same arte I am therfore moued to dedicate these my simple trauailes vnto your honor, to be the patrone and defender therof, for I do perceaue, that nowe in oure time, no good enterprise can be gone about, but false detraction and enui, is like to ouerthrowe the same, whiche hath moued me for as muche as you are a noble man, the rather to dedicate my trauayles vnto youre honor, to be my ayde and succoure in the defendinge of this my small trauall whiche I protest, I haue not taken in hande, neither

for

for veyne glory, neyther yet for any worldly profit or gaynes, for ſence the firſt tyme, that I begane to ſet out any parte of this arte in our ingliſhe tounge, I haue both ſaſteyned greate diſpleaſure, and alſo loſt many profits of thoſe which were in times paſt my ſpecial frindes, and the greteſt matter that they haue to ſaye againſt me, is only that I goe about to make euery body counning in the arte of medicine, with ſetting forth of theſe my workes in the engliſhe tounge, but if it ſhall pleaſe your good Lordſhip, to vnderſtande my bounden duety, firſt to almightye God of whome I haue receaued the talent, and alſo my duetie to my naturall countrey, whome I ought to profit with my talent accordinge to the ſayinge of our ſauiour Ieſus Chriſt, whiche ſaveth, he that hideth his talent in the grounde, and vſeth it not to the profit of his neyghbour, it ſhall be taken

from him againe. Wherfore my good Lord, I thinke it my duetie to set forth these things for the cõmoditie of the cõmon wealth of my countrye, what greater profit may come vnto many in the time of nede, then to cure his greuous woundes, without whiche he should presently dye, to cure his greuous sores which doth not only eate the flesshe, but freteth and eateth in sonder the greate bones with most vehement griefe and peyne, and also greate inflamations, and tumours againste nature, whiche taketh awaye the naturall actions of the body, and molesteth it, with most vehement and continuall peyne, and also curinge of broken bones, and bones beinge out of ioynt, to restore them into their naturall places again, with many other griefes aperteynyng to the same arte, whiche were here to longe to be recited. And for as much as many haue taken vpon them the curation of

these

these diseases aboue sayed, and haue committed many greate errours, for lake of knowledge, to no small daunger of gods people, and no lesse hurt of the common wealth, I haue thought it therfore my bounden dutie, to set forth my only on talent, in forthering of knowledge, euen as the poore widow did, whiche had but onely on farthinge, and put the same into the Lords treasure, & like as that same was accepte with almightie God, so I trust he will accepte this my good will, according to the knowledge whiche he hath geuen me, so that, at the last day, I trust he shal not saye vnto me, thou hast hid thy talent in the grounde, and not profited therwith, as thou shouldest haue done. And also I trust that the good men of my countrye shall haue no cause to haue an euill opinion in me, eyther through negligence or idelnes, for that they maye well perceaue that these

trauails

trauails do both require ſtudy, and tyme of ſetting forth. Now my ſinguler good Lord, if they ſhall ſay, it is not good becauſe it is in the Engliſhe tounge, then I muſt alege vnto them, the famous men, which were the chief ſetters forth of the ſame arte, as Hippocra. and Galen, emongeſt the Gretians, what ſoeuer they myght vnderſtande, by forein languages, eyther els gather by reaſon, or by experience, or obſeruation of time, all theſe what ſoeuer they were, they dyd wright them in greke whiche was theyr owne language and tounge, to that ende, they might the better be vnderſtanded and ſouner be learned: Alſo in like maner the worthy Arabians, as that noble kynge Auicen, Auerois, Albucaſius, Meſue, and a greate ſorte more of worthy men, whiche did collect and tranſlate many noble workes of medicine oute of the Greeke tounge, the

Ebru

Ebru tounge, and many other languages, in to their owne naturall tounge, whiche was then the Arabian tounge. In like maner the Latinistes were no lesse diligent to collecte and gather both out of the Greke and Arabian tounge, and wrot it in ther owne toũge, as you maye rede in the workes of those famous men Plinius, and Cornelius Celsus, with many other more, whose workes are manifest at this present daye: If these worthy men haue bin moued wyth good conscience for knowledge sake, and for the better meintenance of their common wealth in settinge forth of this arte for the reliefe, counfort, succour, helpe, and health of those that be sicke and diseased, or other wayes wounded or hurte, in warre, or by mischance &c. VVhy shuld not I then without blame or reproche for the fortherance of knowlege and other necessari thinges aboue rehersed,

set

set forth in our Englishe tounge some parte of this good and necessary arte for the instruction and further knowledge of those younge studiets which are desirous to learne the same, and to vse the same to the profit of the common welth in the time of necessitie, I do not meane, that honest artistes as tailers showmakers, weuers or any other handy occupatios, that they should leaue their arts, wherin they are perfect, and fall to this arte of medicine, for I do wish with all my hart that politike lawes might be made, to constraine euery man to folowe that arte, in whiche he hath bine well instructed, and brought vp in. But my meaninge is onely to instruct those, that be brought vp in the arte of Surgeri vnder some experimenters, who hath litle learninge in the tounges, and yet desirous to attaine knowledge, and for as much as these experimenters are permited

by

by lawes to occupy the arte of surgery, I thought it my bounden dutie, both for the fortheraunce of their knowledge and also for the relief of these that be diseased to set forth this in the Englishe tounge whiche I haue done, I do not goe about to instructe those whiche be great learned men, and vnderstandeth the tounges, neyther yet do I go about to satisfie the minde of those that be contentious, and captious; that will rather finde faulte with other mens doings, then to forther those that be willinge to learne with their good doinges. my intent is only to forther those that be willing to learne, whiche with humble and gentill hearte, do excepte and take in good parte other mens greate peine and trauailes, and for as much as prentisses and younge men whiche haue not bine trayned vp in scholes, neyther yet can vnderstande the greke or Latine tounge, and

yet

yet can vnderstande and rede Englishe very
well, and be of redy wit, and good memori, to
carry away that they rede and heare: It hath
moued me therfore the rather to writte
these bokes in the Englishe tounge, and for
as much as the foundation of arte doth con-
siste only in reason and experience, neither
can ther be any third thing added therunto
as Galen affirmeth in his third boke named
Therapeuticon, It semeth to me therfore,
that he whiche vnderstandeth any tounge,
whether it be Greke, Latin or Englishe it
sarueth him no more but for the forther vn-
derstandinge of that thinge whiche he doth
rede, for it doth not folowe, that euery one
which can speake Greke Latin or Ebru, by
and by to be a good deuine or perfectly to
vnderstande the arte of medicine, for the
common people amongest the Gretians
speaketh the Greke tounge, and so in other
coun-

countreys, whiche speaketh ther language, and yet be neyther deuines, neyther yet Phisitions, therfore it doth manifestly apeare by Galen that the tounges maketh not an artist but reasonable knowledge being ioyned with experience maketh the artist, so that in what tounge soeuer a man may gather knowledge, whether it be Greke, Ebru, Latin, Englishe, or what other language so euer it be, that same knowledge beinge ioyned with reason and experience, maketh a perfect artist, yet my good Lord, I would wisshe that he that should be a Chirurgian, shoulde vnderstande the tounges, for as muche as in times past they haue bin more diligent, and careful to further their common welthes in those countries, then they be in oures, by meanes wherof they haue brought many noble artes into their owne tounges, whiche we haue not so largely set forth in Englishe

glishe tounge. Therfore if the professors of Cherurgeri were learned in these tounges, they mighte more easely vnderstande the principles of their arte with their true diuisions, and definitions which should the more redier instructe thē to folow a true methode, and this hath bin on cause, whiche hath moued me to take this matter in hande, thus most hūbly beseching your Lordship to take these bookes, the frutes of my peinefull trauails, into your noble protection, and defend both them and me your pore suppliant, from the males of busi detracters, and I shall not only be the better īcoraged to set forth other things according to my knowlege for the furtherance of the cōmon welth, but also as my duety requireth to praye vnto the almightye Lord, for your Lordships long life, perfect health & dayly increase of honor, at my pore house in London. The. 7. of Nouēb. 1566.

Your honors alwayes to commaunde during his life,
Thomas Gaille Cherurgian.

GO forth my peinefull booke
Thou arte no longer mine
Ech man may on the looke
The ſhame or praiſe is thine.

Thou mightſt with me remaine
And ſo eſchewe all blame,
But ſence thou woldeſt ſo feyne
Go forth in Gods name.

And ſeke thou for no praiſe
No thancke nor yet rewarde,
Nor eche man for to pleaſe
Haue thou no great regarde.

For as to pleaſure many
I haue bin euer glad
Right ſo to diſpleaſe any
I would be loth and ſad.

The labour hath bin mine
The trauaill and the peine,
Reproches ſhall be thine,
To bere we muſe be feine.

But if thou pleaſe the beſt
And ſuch as be of ſkill
I paſſe not for the reſt.
Good men except good will.

FINIS.

THOMAS GAILLE MAISTER in Chirurgery vnto those younge men which are desirous of knowledge, and are studious in the art of Chirurgery.

IN the name of the blessed Trinitie, I for the health of man kinde haue with greate peynes and trauail, collected and gathered to gether certeyne partes of the arte of medecine, and haue put the same into sundri bookes, for that ende, they might be the better vnderstanded, and for as much as there be many younge men desirous of knowledge in this arte, and feowe of them learned in the Latine or Greeke tounge. Therfore I with the helpe of my frindes haue set forthe these bookes in Englishe. This parte which I haue set forth, is commonly called Chirurgeri, for that, it doth cure by the ministring of conuenient medicines with the hand. And for as muche as diuers and sundri persons, taketh vpon them to vse the same arte hauing litle skill in the principles or right vse therof, and some of the same do dwell fare from Cities and good townes, wherfore they can not haue such counsaile as is nedefull to be had, when great and daungerous cures chaunceth into their handes.

Therfore I haue set forth and published abrode, both for your better vnderstandinge, and also sauegarde of gods people these workes, desiring you most hartely to geue god the praise & thanckes therfore, and as for my parte, I haue done but my dutie, in forthering of the cõmon welth in this my profession and art, requiryng you in the name of almighty God, that when great and daungerous cures happeneth into your handes, not only to be circumspect to trust in your owne doinges, but also to take counsaile of other auncient and graue men that haue had good experience,

rience, for in ſo doing, it ſhal not be only a helpe vnto the patiēt but alſo vnto your owne ſelues, for in ſeinge of other cunynge mens workes, you ſhall learne and ſee thoſe thinges, whiche you did neuer knowe nor ſee before, and forther more, the common people ſhall haue a good opinion in you, for that you diſdaine not to take counſeill of other expert men. Thus I leue to trouble you any farther, committing this my doinge vnto your iudgement, deſiring you to take it in as good parte as I offer it vnto you, and diligently to rede al theſe bookes oftew times ouer, and then I truſt you ſhall finde ſuch commoditie and profit therby as ſhal redounde vnto your perpetuall good name and fame, and to the ſauegard of many people whiche other wayes through your ignorance and lake of knowledge, might vtterly periſhe, Thus I beſech the Eternal God to bleſſe vs all, and to geue vs grace to honour and praiſe his holy name, and to trauaill in this our vocation and arte, truly rightly, and without deceipt, ſo that it may be to the glory of God, to the common welth and your further knowledge, and finally to the helth and ſauegard of the people through

IESVS CHIST

our Lord.

FINIS.

A BRIEF DECLARAtion, of the worthy Art of Medecine, and of the inuenters, of the same, and of the partes, & names that it is deuided into, and to what end it serueth.

THE moste famous, and auncient authors, doth manifestly affirme, that the arte of medcine, was geuen to mankynde, by the almighty Lorde God, that it mighte helpe our weke and frayle nature, in the tyme of moste grenouse sicknes, sent vnto vs for our sinnes, for if we should alwayes remayne in health, and in good and perfet state, neyther should we knowe our selues, neyther yet the great might, and power, of the Lorde God, whiche doth both geue health, and sikness. neyther should we seeke out the vertue of his creatures, as herbes, trees, stones, mettals, minerals, beastes, foules, fishes, and all other thinges, that creepeth on the face of the yearth, which hath receyued of the hygh, & mighty Lord, both qualities, and properties, to helpe, and cure, moste grenous diseases, beinge rightly apied and vsed, accordinge to reason, and experience, and for as muche as we do see, that mankynde is altered, ouerthrowen, and corrupted,

throught the fraylnes of nature, by meanes wherof, we can not alwayes remaine in health, we are therfore driuen by necessitie, to seeke out those thinges, which may restore vs againe vnto health. health is restored by the vertue of medecins, and the vertue of medecines, was founde out by longe experience, experience, and reason, beinge ioyned together, maketh an art, and this arte by the common consent, and testimony, of all authors, is the most worthy, honorable, and most profitable, in all the worlde: For lyke as man, which is subiect to this art, or the matter, wherupon the artest doth worke, is most excellēt amongest all creatures, both in the sight of God, his creature; and in the sight of the worlde, so is the artist, which worketh vpon his body, most excellent, both in the sight of God, and in the sight of Princes, wherfore, Salomon did saye, honora medicum, pro necessitate, for the highest Lord hath created him, for thy helpe, and health. here it is manifest, that this art is most noble, for that it taketh her beginning, and foundacion, of the omnipotent God, as it doth more manifestly apeare, in the creation of the worlde, for the Lord God commaunded the yearth, to bring forth all maner of herbes, frutful trees, and all other thinges, necessary for man kynde, that he might haue the vse of them, to his sustinaunce, for the defence of his life, and that he might by

the

the same thinges, put awaye greuous diseases wherfore the most wise Hebrecion, Jesus Sirach, did saye, medicine doth procede from the moste highest, and the auncient, and moste wise men of the land, haue brought it forth, and he that is wise, will not abhorre it. what can be spoken more in the commendation of this art, or who dare say, that it is not worthy to be commended, seing that these wordes are spoken by the spirit of God, in these holy mē, Saint Paul doth say, that the gyft of healyng is the gift of the holy Gost, and Jesus Christ, the Sonne of God dio minister in this art, and cured many people, by meanes wherof, it doth most manifestly apeare that it is in estimation, both with God, & man. if I shal speake of familier examples, whiche dayly chaunceth before oureies, as in those, which be infected with most greuous sickines, who hath neyther comfort, nor ioye, of all ther worldly goodes, neither yet hath any space, without tormentyng peine to eate there meate. the greuous and bloody woundes, of those that be in battail, whiche shoulde perishe without present helpe, if it were not fore this arte, and many other, whiche dayly be brought to health, of innumerable diseases, let all these, declare the benefit of God, in receyuyng the comoditie, of this art, let them testifie, I saye, what it is, to be lightned from so great euels, from so

great feare of death, and many times, frō death, it selfe, how profitable, how honorable, & howe worthy, this art is, let them declare. ther be diuers opinions, of the first inuention of this art, for some suppose, it was first found out emōgest the Egyptians, and other some say, that the Ebrues, did first inuent it, and some suppose, the Gretians, to be the chiefe founders therof, but if we maye be leue Herodotus, or Diodorus, they saye, that the Egyptians were the first inuenters, and seekers out, of the nature of herbes, and others thinges, to cure greues, and diseases with all. & that they chalange vnto themselues, the chiefe preferment, for the antiquitie of medicine, and also to be the first inuenters, of the worthy art, of Astronomye, as it maye apeare by ther bokes, whiche theyhaue written, of the course of all the starres. and they haue brought to light, what thinges were profitable to liuing creatures, by inuentynge, and exercising of diuers arts. as Medecine, Astronomy, Musike, Arithmetike, and the worthy tillage of the grounde, was inuented by them. also Diodorus hath geuen this honor or victorie to Mercurie, and he doth attribut the inuenting of medecine vnto him, Osiris the sonne of Saturnus, for his excellent wit, extoled him with great honor, for the inuenting of so many noble artes, the which thinges Strabus, doth seme plainly to confirme,

in the

in the laſt booke of his Geografie.

Wheras he doth alſo writ greate commendacions, of the fruitful ground of Egipt, for that, it doth bring forth abowndantly, all maner of thynges, neceſſary for the arte of medecine, whiche doth excel in ſuche plentifulnes, that no Cõtrey is to be compared vnto it, and he ſuppoſeth that Mercurius Trimegiſtus, was the firſt that found out the nature properties, and qualities of herbes, fruites, trees, rootes, metals, ſtones, and many other thinges, aperteynyng vnto the arte of medicine, he had diuers men appointed, to be at his commaundement, by ỹ kyng of Egypte, whoſe name was Apis, whiche men did continually trauaille, in ſeking of herbes, and other thinges, throughout all Egypte, & brought the ſayd thinges vnto Mercurius, and he made experiments, and triais, vpon them, and did wonderfull greate thinges, by ther vertues, and properties, and afterward deuiſed, and inuented letters, and ioyned them ſo to gether, by meruelous arte, and taught them in ſuch ſorte, vnto his diſciples, or ſcolers, that they dyd perfectly vnderſtand them, and did write, and read ther owne language, in ſuche a perfet ſorte, that in ſhorttyme, throughout all the Countrey, they ſent letters, one to an other, wherin one vnderſtode an others mynde, then Mercurius, for as much as he ſaw ſuch vertue,

herbes and other thinges, as is afore sayde, and howe profitable they were, for mankynde, in helping of diseases, woundes, pestilens, & many other thinges, wherwith, many people in that Countrey were afflicted, he hauing compassion vpon them, and minding, to leaue a perpetuall remembraunce in writting, of the natures, and properties of those herbes, and other thinges afore sayde, and what diseases they serued for. He called vpon the eternall Gods, to strength, and assist him in his enterprice, with wisedom, and coninge, and with length of tyme, that he might set foorth these thinges, to ther euerlasting praise, and to the vniuersall profit, and commoditie of mankynde. and so he began to writte, and wrot iiij. bookes, in tables of woode, as Strabus, doth affirme. and som sayth, that those tables indured to the tyme of Ptolomy the great, who did dedicate thē vnto the godes, and deliuered them, vnto the priestes of ỹ tēple, were, afterward they were destroyed, by the meanes of warre. Some hold opinion, that Chiron Sentaurus, hearing of this excellent mā Mercurie, went furth of Grecia, into Egipt. to learne of him, and became excellent, in diuers artes. and specially, in the arte of medecine, and in knowlege of the simples, & afterwards, he returned againe into Grecia, his owne countrye, and in that tyme, ther reigned in Grecia,

a noble Prince named Apollo, who was of excellēt wisdome, & diligent in studye, to further the common welth of his countrye, with knowledge, and he hearing of this excellent mā Chiron Sentaurus, sent for him, & gaue him greate rewardes, and so he learned of Chiron Sentaurus, as som writters affirme, to knowe the natures of herbes, and other thinges, aperteining to the arte of medicine. and hauing knowledge of them, and their natures, he put the same in vse, to the greate comfort, releefe and helpe, of the diseased and sicke people, and to his owne immortal fame, for that, he did helpe suche diseases and siknes, which before that tyme, could neuer be holpen, wherfore the people, did honor hym as a God, and supposed, that he was a councell with the Gods, in that, that he did know the nature, and propertie, of these herbes, and other thinges whiche they did affirme, no man might knowe, except he learned it of the gods, themselues, and after the death of their kyng Apollo, they lamēted, & morned throughout all the countrye, thinkyng the art had ben vtterly lost, but he beinge careful for his countrye, had taught the same vnto Aleulapius his sonne, whiche when the people vnderstode, and for the worthines of his owne good deedes, they gathered great somes of money, throughout all the lande of Grecia, and builded there

with al a riche temple, and buried his body in a marueilous rich sepulture, within the same, & called it the temple of Apollo, and did honor him as a God, for his most vertuous life, and peinfull trauaill as concernynge the commonwelth of his Countrye, and specially for that he did not disdaine, to cure the most miserable diseased people, whiche before his time, perished without remedye. and nowe that we are entred in, emongest the Grecians, and for that some affirmeth Apollo, to be the first inuentor of medicine, we will procede furth, to the noble men of that Countrye, which had this art in so great honor, and estimation, that they most diligently, aboue all other artes, studied it, and in tyme, did growe so excellent therin, that they excelled all other nations, in the worlde, as it doth moste manifestlye apeare, by ther moste worthy bookes, left vnto ther posteritie, for a perpetuall memory, of ther moste vertuous and peinfull trauaill, whiche redoundeth vnto our greate commoditie, & to the helpe, and succour of those that be diseased. The moste auncient of all the Grecians, I suppose to be Apollo, who did cure many greate and wonderfull diseases, by the helpe of the fore named, Chiron Sentaurus, and som suppose, for that, that the same Chiron, did cure many grieuous, malignant, & virulent vlcers, amongest other diseases, that the name

of the

of the arte, of Chirurgia, was firste derived from Chiron, for that, he did minister medicamentes with his hãdes, and so cured the people, and beinge the firste, that practised with medicines, by vse of the hande, it is supposed, that he gaue it that name. Then after Apollo, came Aesculapius, his sonne, who was no lesse diligẽt and studious in the same art, then his father, & calling vnto him diuers Philosophers, & other noble men of his Countrye, & by their aduice, and consent, he did constitute it, an arte, & made it lawfull for his subiects, that had studied the same, and being brought vp with men of great experience, and practice, to vse the same arte amongest his people, to the restoringe of their healths, in curing of their diseases, & infirmities. By meanes whereof Aesculapius, got vnto hymselfe, immortal fame, and was called the sonne of the godes, and firste constituter, and founder of the arte of medicine, as you may reade in the history of Tragus, homor, and many more of the Greke writters, and the same Tragus doth saye, that those men, which vsed the arte of medicine, were named Iatroes, for that, they did cure al maner of griffes, woundes, and sores. and in our auncient English toung, they were called leches, & in the Latin tounge, Medicus, which names doth signifie no other thinge but curing, and healyng of mens bodies with conuenient

uenient medecines. then next after, were Aſculapius. ij. ſonnes, called Machaon, and Podalirius, who beinge well inſtructed in the foreſayd arte, by their father Aſculapius, became wonderfull excellent, as it may apear more at large, in the ſtory of the Troiane warres, by their cures, whiche they did vpon the wounded, ſore, and ſicke men. theſe ij. noble Princes, as Tragus ſayth, had many diſciples, whiche they taught this arte vnto, and they, and their diſciples, by continuall practiſe, in prouynge of experiments, found out many marualous remedies, againſt poyſons, of vncleane meates, and drinkes, and againſt the poyſon of herbes, Serpentes, and many other thinges, and againſts the poyſoning of ſwordes. dartes, arrow heads, and ſperes, as it is ſayd by Demoſthenus, and other writters. Then of their diſciples, did growe a great number, whiche were diſperſed into diuers partes of the worlde, ſome were ſent forth into Egipt, and ſome into Percia, ſom to the Romaines, and ſome to the Scithiens, wheras they were had in great eſtimation with the Princes and noble men of thoſe countryes, for that, they did cure and helpe their wounded, and hurt ſouldiers, in the tyme of warres. and alſo did releue and cure their people, in the time of peſtilence and other greuous infections, to the greate ſauegarde, helpe, and comfort, of

their

their people, and to the great securitie, and stay of the realme, whiche if ther people had died of these contagious infections, ỹ were saued by thẽ their countrye shoulde haue line open to haue ben taken, and possessed of their enemies. Now of these men, vsing this art in diuers countryes, hauinge many disciples, or as we may terme them scolers, diuers and sundry sectes, and opinions did grow vp amongest them, by meanes wherof ther was great controuersie, contencion, and disputation, of a long tyme, some suppose it wasalmen hũdred yeares, but the matter was not concluded in deede, to the tyme of Hippocrates. whiche after long, and many disputations, confuted their sound, and Heronius opinions, and brought this most excellent arte, vnto a more perfet waye and methode of curing, which before his tyme was vnperfet, and vsed only by experience, without any methode. some of the same experimenters affirmynge, that they could cure only by diet, al maner of diseases, other some affirming, that by purgyng medicines, they could doe the same, and other some were of that opinion, that with out ward medicines onely, these might be done, vtterlye condemning the other ỹ. many other folish opinions ther were, whiche here, were to long to be rehersed. Now after all these cometh Hippocrates, that most excellent and noble philosopher

ſopher, indued by the ſpirit of God, with ſuche excellent wiſdom, and knowledge, in this moſt woꝛthy arte, that his like was neuer beſoꝛe, oꝛ ſence, he eſtabliſhed this arte, and made it moſt perfet, that beſoꝛe his tyme was vnpeꝛfet, he wꝛote many woꝛthy bookes of this arte, and ſpecially foꝛ the curynge of woundes, vlcers, tumoꝛs againſt nature, fractures, and diſlocations, wharein he ſhewed himſelfe, not only to be excellent in knowlege, but alſo in pꝛactiſe, as it may moſt manifeſtly apeare, by the method therin conteined, he did deuid the art of medicine into diuers partes, that it might be the beter learned, and underſtanded, declaryng which ought firſt to be learned, which ſecond, and ſo to the third, and fourth, and ſo to the fifth, as it ſhal hereafter be ſet foꝛth, moꝛe at large, Soranus in the pꝛeface of his booke, named Iſagogus, did ſay, that Apollo did firſte finde out the art of medicine. And Aſculapius did inlarge it, and conſtitute it an arte, but that noble man Hippocrates, did finiſhe it, and make it peꝛfet, he ſayth, that by the excellent knowledge of this arte, he did dꝛiue awaye the plage oute of all Grecia, and was reꝛwarded with a croꝛwne of golde, of greate value, by a decꝛe made in the Citie of Athens, foꝛ his greate peines, and good deſeruyng, toward the common wealth. After his death, the Gꝛeciians did make, in a perpetu-

all

all remembraunce, of his honorable dedes, a most faire tõbe, at Delfous, where they did most solempny bury his bodye, and wrote vpon his tombe this Epitaphe Hippocrates of Thessalia, and by kinde, of the Countrye of Coos, doth lye buried in this place, begoten of the sede, of the immortal god, Febus, and leauing in the world many bookes of medicine, to put away sickines. and to preserue health, what shall we nede to saye more of this worthy man, ther is no mans cunning, that may geue him his cõdigne praise. After his time, ther was many in the countrye of Grecia, whiche practised the art of medicine, not only kynges, but greate learned Philosophers, Princes, Lordes, and Dukes, and by their worthye dedes, in preseruynge of mens lines, and putyng awaye of sikines, they did obteyne immortall fame, I say suche fame, did indure longer, and was more esteemed, then the fame of their kyngdomes, as for ther names, I let passe, for that, ther be many writters, haue spoken of them at large, there was other diuers professers, of medicine, before the tyme of Galē, that were of worthy fame, as you may reade more at large, in the first booke of Cornelius Celsus, wherfore we let them passe. After all these, came that worthy man, Galen, who was without comparison, from the beginning of the worlde, vnto this daye, except Hippocrates,

crates, not onely for his excellent learnynge, in so many famouse artes, whiche he was perfet in, but specially for this art of medicine, which he was most excellētly sene in, both in ẏ Theorike, and practike parte therof, his worthy Commentaries vpon Hippocrates, doth wel declare his excellent knowledge, wherewith he hath most bountifully garnished the art of medicine, as our latter writters do say, more like vnto a God, then a man. how excellent, be these bookes which he hath written of the method of curing, called methodus medendi, some part wherof, we haue with greate trauail, brought into the Englishe tounge, and other of his bookes also, as hereafter foloweth, well, I will say no more of him, but what sede so euer were sowen abrod in the vniuersal worlde, be the excellent learned men, in the art of medicine, not only of Hippocrates, who was the father, and fountaine of al medicine, as Galen himselfe doth witnes, but the seedes of other men, he hath gathered together, sowne in one plaine filde, and watered them with suche diligence, that they haue so increased, that, at this daye, the vniuersall yearth, hath receyued, nurrishment by them, perpetual cōmoditie, & pleasure, & he for his great vertu, & peinful trauail, hath wone vnto himself immortall fame, which shal remaine to the world end. After him came Aesius, who hath writtē diuers

worthy

worthy bookes, in the same arte of medicine. Also Oribasius, Actuarius, and Paulus, Aegeneta, were worthy writters in the same art, as you maye see by their workes, which they haue written, Dioscorides also, whiche was before Galins time, I may not forget, for his peineful trauaill in knowledge of the simples, as it doth apeare, by a worthy booke, whiche he hath made therof. all these, and many more, were worthy men amongest the Grecians, and professers of the arte of medicine, and did allwayes extol and take Apollo, as the chiefe captaine, and first beginner of the arte of medicine. and Aesculapius his sonne, to be a setter forward of the same, and Hippocrates did make it perfet and finishe it. What shal I saye, for the worthy Arabians, as that noble man of Cartage, named Aunconius, Prince Auisen, Auorois, Auinsor, Rasis, Mesues, Albucasius, and many other worthy men, that sprange emongest the Arabians, who hath not a litle garnished the arte of medicine, with a great number of most excellent bookes, whiche are to be sene at this day. all these men, I saye, toke their beginning of Galen, and doth honor him as their principall head, and doth glory, and exalte them selues, in his name, for that they never had perfet method of curynge before his tyme, but cured onely by experience, as they were taught of their maisters. for Hippocrates

pocrates woꝛkes, befoꝛe Galens tyme, were so shoꝛt, and obscure, that they were vnto moste men, not vnderstanded, by meanes wherof many doutes did growe, but Galen, by moste woꝛthy commentaries, made vpon the same bookes, made those doutes most plaine, and euident, vnto all people, by meanes wherof, not only many woꝛthy Gretians, as I haue sayde befoꝛe, haue taken a courage to woꝛitte, but also many of these most famous Arabians, haue followed their stepes, and examples, in settinge foꝛth many excellent woꝛkes, in the same arte of medicine, not onely to the sauegarde of their prince, and people, but also to their immoꝛtall fame, and perpetuall honoꝛ. The noble Latinistes, haue also deserued no lesse fame, both in settyng out the knowledge of simples, and also in settyng foꝛth of most woꝛthy woꝛkes, in the arte of medicine, as these woꝛthy men, Cornelius Selsus, Plinius, & before them Cato, Vetro, Alexander, and many moꝛe, whiche were men of woꝛthy fame, all these, as I haue sayd befoꝛe, haue taken their oꝛiginal, and beginning, from Hippocrates, and Galen, ther are many woꝛthy men also, that haue written in these later dayes and no smal number in our tyme, and of many Countryes, some did woꝛitte in Fraunce, some in Spayne, some in Germanye, & some in our owne Countrye, and many of them were famous

mous men, and men of great, and excellent knowledge, and practise. as Lamfranc, Archebishop of Milon, Guido, of the scole of Pompilioz, and Commissary to the Pope Rogerus, and Roulandus, of the scole of Pompilioz, and Chyrurgians vnto the kyng of Fraunce, Rolf Anglus, Gilbertus Anglus, Hugo Wiklefe Anglus, of the scole of Cambridge, Theodoricus, and Brunus of the scoole of Bonane, Arnoldus de villa noua, and Plasentinus, of the scoole of Paunpilioz, Petrus de Argilat, and Gordonus, all these did wryte of the art of medicine, about two, oz thze hundred yeres sence, and all these builded ther foundation and toke their original, of Hippocrates, and Galen, and now in our time, ther hath ben famous writters as Iohannes Vigo, Antonius Muse, Antonius Gallus, Nicolaus Masse, Iohannes Baptista Montanus, Iacobus Siluius, Alfoncius Ferrey, Hollerius, Leonardus Fuchius, Iohannes Tagaltius, Gabrielus Falopius, Rioldus Columnus, Antonius Calmisius, Vassalius, Iohannes Fernelius, Amatus Lucitanus, Franciscus Vallerriolus, Ieronimus Cardanus, Matthiolus, and a greate many moze, of learned men, who we will passe ouer, foz troublyng of time. All these whiche I haue spoken of, of what countrye so euer they were, they toke their originall, and foundacion, of our father Hippocrates, and Ga-

len, although they haue found out many things, aperteininge to the arte of medicine, which we finde no mention made of, neyther in Hippocrates, nor in Galen, yet they had their foundation, from them, and all these men, of what countrye so euer they were, they haue dronke of the water, that flowed out of their .ij. welles, & do greatly reioyce therin, and who that list to rede their workes, may perceiue the truth therof. Nowe my frindes, to tell you the truth, in my iudgement, what was the cause, of these mens writtinges, I take it to be chifly, to set forth the glory of God, in his wounderful creatures, and workes, as touching their natures, qualities, and properties, which doth aperteine vnto this artist, which doth vse the art of medicine, to consider vpon, for all maner of thinges, vnder heauen, do serue either for mans nurrishment, or els for the makinge of his body, or els for necessary remedies in the tyme of sikenes, or els for preseruatiues, to kepe him from sikenes, and to preserue health. So carefull was the high, & mighty Lord God, for his creature, man, that he made all these thinges, to serue his vse, as necessary helpes, in the tyme of his necessitie, and placed him in the place of ioye, with greate solemnitie. but alas, his fraple nature, was the cause of his sodaine ouerthrowe, from ioy to sorowe, from pleasure, to paine, from rest,

and

and quietnes, to perpetual labour, and vnquietnes, from a most temperat ayere, & pleasaunt place, into a miserable worlde, tormented with immunerable contrary ayres, and chaunge of windes. yea I say, euen frō the place of health, into the world of sikne, and miserie. wher our bodies be altered, euery day, by mixing together, of contrary Elementes, and we beynge subiect to the same, are dayly tormented, with innumerable diseases. and although Adam, at his first creation, was indued with most excellent wisdom, and knowlege, by the power and might, of the Lorde God, so that he did knowe al thinges, that were vpō the face of the yearth, in the waters, and depe partes therof, not only ther qualities, and properties, but their substāciall formes, and figures, and gaue them names, as he himselfe thought good, for he had perfet knowlege of all thinges, by the deuine spirite of God, whiche did worke in him, according to his first creation. but when he had sinned against the Lord God, then was taken frō hym his deuine knowledge, and lefte beare in this world, bare, and naked, to take peines, and studie for all those thinges, that he woulde receyue commodite of. Nowe man, as I say before, being, wraped about with innumerable sikneses, diseases, and sodaine chaunces, which be subiect to the arte of medicin, which art, I cal the arte

of curinge and healyng, was constrained to seke for remedies, in the tyme of his necessitie. And sought out herbes, rootes, and many other thinges, to helpe his diseases, and griefe withall, and by vse of longe tyme practisinge, they dyd find oute the natures, and properties of many thinges, wherwithall, some tymes they dyd good, but by chaunce, for they obserued, neyther the natures of bodies, nor their temperatures, nor the disease, neyther yet the causes therof, but only regarded those thinges which they did see and feele. Thus far wide was man, from that excellent knowledge, whiche was geuen him in the beginnyng, for in the beginninge, he was not onely indued with moste beautye, but also with moste excellent knowledge and wisdom. All other creatures, beside mã, which hath not sinned against the lord God, but followed the nature of their first creation, all these we see by experience, haue a certaine diuine nature in them, whiche man laketh, for man did lose it through sinne, which these creatures haue not done, and for the proufe hereof, we wil begin with the dogge which being sike, seketh for a certaine grasse, and eate therof, & with that same, cureth his griefe, and disease: Only a diuine nature, teacheth him this, without any studye, the squirill also, prouideth her seike nuttes, against winter, the litle ante, or

pise

pisemeare, doth gather sedes into the grounde, and bitheth them in the ende, after suche a cominge sorte, that they maye not growe: The storke also, being greued or anoyed, with any vncleane thinge that she hath eaten, fleeth to the Sea, and geueth her selfe a glister with sault water, ministrynge it with her bill, at her nether end, by meanes wherof she purgeth and clenseth her selfe of her grefe, and siknes, thus we may perceyue, the deuine, and wonderfull workes of almighty God, workyng in his creatures, by a deuine nature, but man, lakynge this deuine knowledge, and left only to reason, and experience, is constrained by greate studye, to bringe to passe those thinges, whiche by imperfection of nature, doth lake in hym: By meanes wherof, all these most worthy men aforesayd, haue put in writyng, many worthy bookes of this arte, whiche art, they haue obteined, by great studye, and experience, & by a reasonable method, or waye, haue taught the same vnto others, not onlye to that end, that the glory of God in his greate and wonderful workes, may be the better knowen, as I haue sayd before, but also for the common wealth of their owne countrys, wherin they did dwel: The Princes and subiects, beinge wonded, hurt, or diseased, by their great and peinfull trauail, and by their great study, and moste aproued experiments,

might be restored againe, vnto their health, and the rest, whiche be in good health, might be defended from moste cruell plages, and sikines, by the helpe of this most worthy, and excellent art, this art I say, is most worthy, for that it worketh vpon the body of man, whiche is the most excellent creature, of all the world. and as the subiect is excellent, whiche the artist doth worke vpon, it must nedes folow, that the artist muste be most worthy, whiche worketh vpon so excellent a subiect. and furthermore, to proue this arte to be moste excellent, and moste of all other, to be had in honor, and reuerence, I proue it by the sayinge of Saint Paule, that some men had the gifte of wisdome, some of prophesinge, and some of healinge, and saint Paule sayth, that these were done by the spirite of God, that is to saye, by the holy goste. Therfore Hippocrates, and Galen, hauynge the spirite of wisdome, and of the arte of medicine, most aboundantly poured into them, did excell all men before their tymes, & set forth this arte so perfetly, and exactly, by the power and vertue of the same spirite, that all the vniuersall worlde, hath receiued such commoditie by them, that their most excellent fame, shall indure to the worldes end. All other men, being indued with the same spirit, and with the examples of them, to set forth suche knowlwedge, as

they

they are indued withal, for the helpe, and maintenaunce of their common wealth, and for the relefe, and comfort, of the diſaſed ſubiectes, haue ben from tyme to tyme, moued with the ſpirit of God, to writte many volumes of bookes, to their poſteritie, wherin they haue taught them, the methodes, and wayes of curyng, not onely of greuous woundes, great apoſtemes, vlcers, fractured bones, & diſlocations, but of all other infirmities, and diſeaſes, that chaunceth vnto the body of man, with their proper ſignes, and tokens, to iudge them by, their natures, and properties, their diſtemperatures, with their names, and moſt exact diuiſions, to that ende, that they may be more rightlye vnderſtanded, iudged, and aptly cured. Here may a queſtion ariſe, what this arte of medicine is, and what you cal hym that vſeth the ſame, for many men ſuppoſe, that he is properly named a Phiſicion, and other ſome ſuppoſeth, that he ſhould be called a Chyrurgion, by meanes wherof, in times paſt, ther hath growen ſome cõtention, as perteinyng the inſtrumentes, proper vnto the ſayd art of curing, that is to ſay, the vſe of the hand, called Chirurgia, conuenient diet, named dieta, and miniſtringe of conuenient medicaments, named Phermacon. For aunſwere therof, I haue tolde you my opinion before, that in the beginninge, the artiſte was called Iatros,

amongest the Gretians, and amongest the Latinistes, Medicus, and in our Countrey, in oure auncient iounge, he was called a leche, whiche iij. wordes, that is to say, Iatros, medicus, and leche, signified no other thinge, but to cure, that is a curer of diseases, siknes, and sores, wher with mans body is greued. Nowe, these diseases can not be cured without conuenient instruments, which instruments are first, and chifly, the handes of man, that doth make redye, conuenient nurrishment, or medicines, and ministreth the same vnto the sike man, or els commaundeth the same to be ministred, in cõuenient order: The second is diet, which is a speciall instrument, as well for the Curation of woundes, apostemes, vlcerations, and tumors against nature, as for all other diseases whiche chaũceth vnto mans body: Both Hippocrates, and Galen, doth prescribe proper diet, for woũdes, accordyng to the temperature of the body, accordyng to the nature of the wounded parte, and accordinge to the nature of the accidents, that may be ioyned with ẏsame wound. In like maner, Galen prescribeth a diet, for those that hath vlcerations, not only in cansers, but also in many other kynde of vlcers, whiche may neither be conueniently cured, neither yet preserued in good state, without conuient diet, and as for tumors againste nature, they require no lesse

helpe

helpe of diet, then the reſidue: for it is a generall rule, that we firſte take indication of the nature of the diſeaſe, whiche we intend to cure, and of the effectes of the ſame, as for example, in phlegmon, whiche is an inflamation ingendred of blod, for of nature phlegmon is hote, & moyſt, but his affect is to make inflamation, not onlye in the part, wher it is agregated, but by conſent, & affinitie, whiche the greved mẽber hath with ỹ reſt of the body, it doth oftentymes move a feuer, whiche might grene, & trouble all the body, and cauſe the inflamation to be more vehemẽt, in the greued parte: Therfore, the artiſt ought chiefly to prouide for this miſchief, and ther is no better way, to reſiſt the ſame, then by geuing of conuenient diet, whiche muſt be colde, and dry, contrary to the nature of the diſeaſe, which cometh of blond, being hote, & moyſte, for theſe be generall rules, taught, both of Hippocrates, and Galen, that euery diſeaſe, with his affectes, be cured with his contrary. Thus I thinke, ther is no reaſonable man, that wyll deny this inſtrument to aperteine, chiefly to the arte of Chyrurgia, for reaſon doth approue and alowe it, and experience, doth finde it moſt neceſſarye, and true: Therfore I muſt ſay as Galen ſayeth in his third booke, De methodo medendi, all arts are grounded vpon reaſon, and experience, neyther is ther any thirde thinge to be added therunto: If anyeman can ſhewe me, howe

we may cure vlcers, tumors, and other things, apertayninge to the arte of surgerye, by a third waye, and with other instruments, then these worthy men haue found out, by reason, and experience, then I will geue place, and be glad to learne it, and if I finde the same to be more profitable, and commodious for the cõmon wealth, and for the greued persons, I wil not onely indeuour my selfe, to learne it, but also to folowe it, extole it, and teache it vnto other, but if no man can showe me any other way, then reason ought to teach him, to suffer me, to restore my sicke patient to health, by the permition of God, with those instruments that be most necessary, and proper for myne arte. Furthermore, as concernyng Pharmacon, which is called medicamẽtum, or medicine, I thinke there be no man ignorannt, no not so muche as those, that be vtterly vnlearned, but that they knowe, that medicin is an instrument, to helpe to cure diseases, and sikenes withall, for who can cure a wounde, a tumor againste nature, or an vlcer, only with his handes, without medicine, I thinke there is no man, that is so ignorannt, or stupidious, that thinketh that to be true, then of necessitie, it must folow, that these be iij. instruments, and not iij. partes of medicine, as many men haue misconstrued, both Hippocrates, and Galen, both contrary to reason, and

trew experiēce, for the hādes alone cannot cure without medicine, neyther can the medicines be ministred without handes, neyther, yet can any man take meate, or drinke, except it be ministred with the hande, then of necessitie it must folowe, that these iij. cannot be deuided, for as much as on is holpen by an other, and the desired health brought to an ende by all these iij. and not by any one of these alone, as Hippocrates did right wel proue, in confuting of certeine sectes, that were in his tyme, as Tragus doth make mention, by the authoritie of that noble kyng Democrates, affirmynge that ther was certeine sectes, whiche then did vse the art of curing, som by inward medicine only, which they did purge the body withall, and some by diet only, whiche they did vse, as it semed vnto them good, and some by ministring of outward medicines, to suche partes of the bodye, as they thought good. and euery on of these, did affirme, that they woulde restore mans body to health, what disease so euer it were affected with all, if that the sayd disease were Curable, only, with one of these iij wayes, and that the other ij. were superfluous, and nede not to be vsed. by meanes wherof, ther did growe greate contention, and greate disputation, was bade therin, and in conclusion, they did seme to confounde all iij. partes, ech of them thus confu-

tinge

ting other. Then Hippocrates hearing of this greate contention amongest them, they all iij. profession the curatiue part, of the art of medicine, sent for them, and appointed vnto them certeine men to cure, and axed them, in what space they wouldе cure the same persons, & they apointed a certeine time, and Hippocrates gaue them fower times so lōg space: Then every on of them with greate diligence, accordyng to his owne secte, and waye, did ministre. Not withstanding, the patientes were not made whole, so that they were cōstrayned to leaue them vncured, when they could do no more, when Hippocrates sawe their doinges, howe far wide it was from a reasonable methode, yet howe ingenious, and wittye they were in deuisling, and inuentinge of medicines. To bringe their purpose to passe, he did not a litle maruail. Then with courtise wordes persuaded them, to leaue of those professes, and seuere sectes, & to vse a generall methode, wherin all those iij. were ioyned together, and to vse euerye on of these in his conuenient time and place, ech one, of them, to helpe other, and then ther was no doubt, but with their excellēt inuentions, they would cure wounderfull greses, and diseases, which other wayes, could not be brought to passe.

Nowe when Hippocrates had made these iij. men frindes he required them, to go with him,

to

to their seke and greued patients, and sayed vnto them: That with the same medicines, which they had ministred before, by the permission of the immortal gods, he would make all their infirmacientes whole. So Hippocrates ministryng no other diet, but such a diet, as he that ministred the diet had vsed before, neyther yet any other purgyng medicamēts, then he that vsed to cure with purginge medicaments, had vsed before, nor yet any other plaisters, or ointmentes, then he that vsed to cure with plaisters, and ointments had vsed before, euen with the same medicines that they did vse, by vsynge of them, in conuenient time, and place methodically, did cure al ther sicke patients: By meanes wherof, they were persuaded to folowe his doctrine, and to vse these, as common, and generall instrumentes, for the arte of curing, and all they to be exhibited, and vsed with the hande. Thus it doth apeare by Hippocrates, that none of these maye be absent from him, that vseth the arte of curing: Galen also, as conterninge purgynge medicamētes, where he intreateth of the same, sayth they be very profitable, ye and also moste necessarye, in the curinge of cansers, oulde, Auberne, and rebellious vlcers, & also in herpis, herisipelas, &c. And these purgyng medicines were chiefly inuented, and found out, by experimenters, wherwithall, they did purge, and drawe

drawe alwaye these vitious and euell humors, whiche was the meinteininge cause of those vlcers, and greued partes as is aforesaid, whiche other wayes, coulde not haue ben cured, Galen also in his fourth booke: De methodo medendi, by the authoritie of Hippocrates, doth say thus, that purgations of the belly, is profitable to many vlcers, and also to woundes of the heade, of the belye, and of the ioyntes, and wher there is daunger of corruption of the bones, or wher stichynge behoueth in woundes or wher Erosians be, or wher herpis, & other affectes be, whiche hindreth the curation of vlcers, and also wher voidinges muste be vsed. By these wordes it is apearaunt truly, that purgations are profitable, both to woundes, and vlcers, at all tymes, when they be greate and grenous, I meane not onely purgations ministred by the vpper partes, but also purgations ministre by the neyther partes, as glisters and suche lyke. Thus I do conclude that these iij. instruments are moste necessary for those men, that shall cure hurtes, griefes, and diseases, and in no case may be separated, or taken from them, for like as the Carpinder, and ship wrighte, muste of necessitie vse like instruments, to finishe and bring to passe ther worke withall, euen so muste the artistes in this art, by what name so euer you will call them, haue and vse conuenient instrumēts, to bringe to passe the desired healthy which is the

end

ende of this art. If the carpender should say vnto the shippe wrytte, thou mayest not vse the axe, the sawe, the percer, nor yet the hammer, for that they be proper instruments for my art, then the shippe wright might answere hym, and saye, they be proper for my art also, and without those instruments, I cannot build my shipe nor bringe to passe, the desired ende of my arte. Euen in like maner, it may be sayd, in the arte of medicine, for whether he be called by the name of a Physicion, or by the name of a Chyrurgion, or by the name of a leche, or by what other name you will call him, if ye will admit him to cure woundes, tumors against nature, vlcers, or what diseases so euer they be, it is necessary, that he haue his proper instrumentes, apte and meate, to bring the same to passe with all. but if we shall stand vpon the names of the art, and confound the instruments, then shall we seme, to mainteine a vaine disputation, and spend tyme about those names, whiche are to smal purpose, for the name is not the thynge that doth cure, but the art being methodically and rightly ministred, for Galen, in his thirde and fourth booke, De methodo medendi, doth name him medicus, that doth cure vlcers, and woũdes, therfore it semeth to me, that medicus, and Chyrurgus, be indiferent names, for those that professeth the art of curynge, and for anye thing that I can perceyue, eyther by the wor-

des

des of Hippocrates, or Galen, or by any other notorious, and famous writters, that haue written in this art: The Chyrurgions ought not to be forbiden neither the ministringe of purgations, nor yet of diet, for as muche as they be ther chyefe and principall instruments, without whiche, they cannot bring to passe their desired scope of health: And if we shall speake of the antiquitie of names, I suppose the name of Chyrurgia to be muche more auncient then the name of phisike, for I suppose phisike, to be derived of phisilogia, whiche worde doth signifie naturall knowledge, of mans body, and of all the partes and members the same &c. And Chirurgia, is derived of Chiro, which is a hande, or as we might saye, a ministration of medicaments, done with the hande, vnto mans body, onlye by experience. So that all those, ꝑ were before the time of Hippocrates, were accounpted, but as experimēters, and to folowe an art, without a right method, whiche that noble man Hippocrates perceiuyng, did like amoste famous philosopher, accordyng to reason, Ioyne together all these vnperfet sectes, whiche were in his dayes, very many, and taught them one perfet, and true waye, methodically to worke, and also certein rules, howe they shoulde learne the same art, & deuided it into, v. special parts, as we shal declare hereafter, which parts being perfetly vnderstanded, is the right waye to procede, to the cura-

curation of mans body, and without knowledge of these v. parts, no man can methodically, and rightly, cure any vlcers, woundes, apostemes, or any other diseases, as we haue sayde before, for who so euer taketh vpon them, hauinge not knowledge of these, he may be called a practiser, and experimenter, or an emperike, as the moste part of our Chyrurgions, may be called, that be not learned in these partes, and doth worke only by experience with out reason, but those that vnderstand these partes, and foloweth a method in their curing, whether they do cure woundes, tumors against nature, apostemes, vlcers, or what other thynge so euer it be, that doth aperteine to the art of curynge, that same artist maye be called medicus, a medendo, that is to saye, of curing, for so doth Galen named hym, in his third and forth booke, De methodo medendi, accordynge to the translation of that learned man Linaker. And for as much, as ye shall the better credit the worthynes, of this art of Chirurgerie, aswel for the antiquitie therof, as for the instruments, aperteynyng to the artist. I haue here set forth before your eyes, an Epistle, made by Franciscus Valleriolus, in the commendations of the art of Chyrurgery, whiche Valleriolus, is one of the most notable learned men, in the art of medicin, that is now liuing, whose wordes hereafter foloweth.

C.J.

THE OFFYCE OF A Chyrurgion, and the instruments apertaynyng vnto the same arte, set forth by Franciscus Valleriolus, medicus, Anno domini. 1562.

IT is commonlye knowen, and I haue shewed it before, that the other parte of the art of medicine, is that which cureth with the hand, which also the grekes do cal Kyrurgicon, for the maner of worcking, and we keepyng that name, do cal it Chirurgia. This part, as it is counted amonge the olde writers, the auncientest, so truely both for the magnitude & for the profyt of the effectes, it is counted the chiefest. Moreouer Podalyrius, and Machaon, being ye first autors, of that art, as it is supposed, and the lawful issue of Esculapius, the father of the art of medicine, do declare the auncientnes therof: whom as Homer writeth folowed Agamennon ther Captaine in ye Troianes warres, and to haue ben no small helpe to his souldiers, in curyng of them, not by the helpe of inward medicines onely, but in curyng diligentlye of ther woundes with poyzon instruments, and with other fyt medicines, therunto appartenyng: wherby it doth appeare, this part of medicine to be only proued of them, and the same to be

to be auncientest. Furthermore the profit and [illegible] therof, doth of it selfe manifestly appeare, by the curations of greate apostemes, of woundes, of vlcers, of luxacions, and of fractures, all the whiche, this part of medicine, doth intreate of exactly. And of this part, we will intreate in this chapter, and of the same, we will shewe forth these thinges, what that art is, and what be the parts of it, what is the ende therof, who be the autors, what the office, and deutie of a Chirurgion is, what be his instruments, which he hath accustomed, to vse in healyng, what a one he ought for to be, and to conclude, who ought to be accounted the best chirurgion, and thus we will fynishe our chapter: Chirurgery is defyned of Galen, to be a certein order of curyng, which is accomplished by accustomed incisions, and adustions, and other thinges which are done by the hand. Morouer the author of the introductorie, whosoeuer he hath byne, hath defyned the same after this maner (as they do properly cal it) a takyng away of things hurtfull, by incysions and concynations, by a certeine methode, and reason: in lyke maner it is the curation of woundes, and vlcers, whiche is administred to mans body. But if any man will set forth the order of it more curiously, and expressely: He wyll call it, the third part of the methode Therapeutichon, which doth cure di-

seales, by the artificialnes of the hand: by adustyons and incisyons, and by curyng luxations, and by puttyng broken bones into their places, and suche lyke: Guido of Caliacensia, hath so defyned, that it maye be a science, which may both teach the order and qualitie, of operation, chiefly by agglutination, and incisions, and other operacions, of that kynde, which be done by the vse of the hande, restoring men to their health as muche as is possible. Also, it behoueth vs to vse this name, of science more largely in this place, and applie it vnto that part of chirurgery, which doth profit by meditation, of preceptes, & geuyng of method, and not by curyng with the hand. For it is manifest, that chirurgery is an art, and not a science properlie, whose ende is the bringing to effecte, and not the contemplacion of the verite only, and for that cause Aristotle wolde haue the same, worthely to be an art, and also hath thought it good, to place it amōgst those arts, which do perteine to the vse of the hande: But other thinges, beinge put in the definition, do kepe their place of differēce, in lyke maner, this part is not put vnaduisedly to the definition (that men be restored to their health) as muche as is possible, for although that health, is counted, to a Chirurgion, for a perpetual scope, yet that same cannot alwayes, be obteined by art, because ther be many di-

seases

ſeaſes vncurable, which do chaunce, eyther becauſe they are ſuche, by ther owne nature, as Elephantiaſis, or els, that as the curation is take in hande, doth bring more diſcommoditie, and alſo a more greuous ſickenes, then that whiche is taken in hand to be cured. As when we go about to cure vitiliginem, antiquam, lichenas, hemorroidas, ſinuoſa vlcera, and the olde fiſtulas, cancres, and to conclude, when as we haue a ſtubborne patient, which do gyue no regard to the Surgeon, that gouerneth hym: theſe are the cauſes, why that all cannot be brought to ther healthy by art: In like maner, Chirurgerie is deuided into two parts, generally, the one is, which doth declare, what thinges belonge to the art, and doth ſet forth the precepts wherewith the workeman, beinge furniſhed, maye worke ryghtlye: This part, the Grekes do call, Theoreticon, and we do call it Theorica, that is to ſaye, the learned or ſpeculatiue part, the other doth folow that, and doth performe in effect, the preceptes of the former, and it is called in greke, Practica, or rather Poetica, that is to ſaye, a bringer of thinges to paſſe, for it holye doth conſiſte in doinge and bringyng to effect, & ſeing that the hole arte, doth depend of theſe, we maye wyth good cauſe, thinke chirurgerie worthy to be called an arte, as whoſe ende, is affection and worke. For ſhe doth erer-

cise all her properties, eyther in softe members, or in harde parts. The softe parts are those, which haue their beginng of blod, and are called fleshie, and the harde partes do syrynge of sede. And Chirurgerie doth exercise her faculte in those parts, by incision, by cuttyng, or by takynge awaye, by reposition, and adustion. And trulie of this arte, ther are certein other more special parts, as those about the which, the art it selfe is spetially occupied, that is to say, tumors against nature, woundes, vlcers, fractures, and luxations. Therfore as ther be fiue parts which the art doth intreat of, so ther be. v. parts of Chyrurgery, in the hole, as which do teach vs to cure tumors, which woundes, and whiche vlcers, and which can put fractures, and luxations, in ther proper place: But the ende whereunto Chirurgery directed all his actions, and prouisions, is the ablation, and takyng awaye, of those sicknesses, whiche maye be cured by ministration of conuenient medicines with the hand, & to restore the sicke, vnto his health, which ende trewly the workeman cannot alwayes obteine vnto. For those causes whiche we declared before, seinge that it is not in his power, to cure euery sicknes. And this long art, vaunteth her selfe, vnto the famous companye of excellent, and noble authors, worthie of great renowne. In whose register, that deuine man Hippocrates, the patron, and defender, of the

noble

noble art of medicine, doth of very right, chalenge to hym selfe, the chiefest place: by whose meane this part of medicine, is better declared, then it was before his time, the which thing, the deuine monimẽts which he left to his posteritie do wytnes, I do meane his bookes, wherin he doth speake, of the woundes of the head, of fractures, of the lymes, of vlcers, of fystules, of the Emorods, & of the furniture of Chirurgerie, & of cutynge out, of the Anathomies. Furthermore Chyrurgery, being as it were deuided at length from the other, hath chosen vnto hyr selfe a proper place, & begane to haue her proper professors, (for in the tyme of olde writers, and in the florishyng age of Hippocrates, Chirurgia was not deuided, from the other parts of medicine, for they were then both Phisitions & Chirurgions. And Philoxenus, declareth it to haue florished in Egipt, whiche hath set forth & garnished this art in many volumes. And after hym Gorgias Sostratus, Hieron. and the two Apollonij, Amomus, Alexandrinus, & many other excellent men, and it is certein, that ther was no meane professors of the same arte at Rome, as the auncient Fathers, Tryphon, Euelpistus, and Meges, the most excellent of al, as Celsus writteth: But howe muche Galen excelled, in restorynge, and enrichyng, this parte of medicine, his learned Commentaries, vpon

the bookes of Hippocrates, wherin he doth declare of the art of medicine, and vpon his booke De articulis & de fracturis, and moreouer his fiue bookes, of the fyrst method of curyng, called Therapeuticon, and the last two of the same, the two also, De arte curatiua ad Glauconem, his booke, De tumoribus preter naturam, and his booke de compositione medicamentorum, secundum genera, do testifye abundauntly, moreouer Palus œgeneta, ought greatly to be commended, who in a method compendiouse, but yet most exact, hath comprehended all Chirurgerie, both in his forth booke, and also in his 6. Furthermore Auicenna, Rasus, Albucasis, and Haliabas, being of the schole, of the Arrabians, haue intreated most diligently, of the art of Chirurgery, as Auicenna, in his iij. Canō, and the third fourth and fyfte seen. Also Rasus, in his vij booke, to Almanser, the kyng, Albucasis, in a hole volume, Haliabbas, in his ninth booke, of practise of the regall disposition, neyther hath she lacked her honor of Latins, Celsus, and Plinius, Captains, who with great beautie, and like dignitie haue intreated briefly of this parte, why should I passe ouer Guido de Gauliaco, who onely among the Frenche, we haue knowne to haue intreated very wel of Chirurgery, if ye regarde the reason of the art: We maye truely gather by his rude speche, that he

wante

wanted only suche happie time, wherin he colde not come to the knowledge of the greke toung, nor to the pure eloquence, of the Latin tounge, whilest at that tyme ignorannce, and barbarousnes, exercised Tyrannie ouer good learnyng, whiche was the cause, that in reherssinge the place of Galen, the truth of the author was moche desired: But if God graunte me lyfe, I will deuide those places of the art of medicine, from the common place, I truste that I shall helpe Guido, and I will of a Barbarous, & impure writter, make hym a syne and eloquent Latinest, and restore hym to his beautie, & which oure frende Siluius, hath performed, in correctyng Mesucus, the same do I faithfully promise, to the studious, to multiplie in repayring of Guido, if God prosper our indeuers, although perhappe without mete or equall thankes, yet shall I do it, with dew labour and good will: But now I wil returne to my purpose, for many famous men, and authors most worthy of fauorable commendations, haue set forth this art, amonge the whiche Guido, Vigonius, and amonge the men of this age. Tagautius beinge my felow in office, and my companion in my studies, haue done greate thinges, and worthy of praise, in amplifyeng, and garnishynge this parte, wherby it maye be gathered, howe muche is vnto this art, to be attributed, whiche so ma-

so many renowned, haue eche one in his wor-
kes, and monuments, set forth, increased, and
enriched, that men might know it to be moste
profitable, and in effects most euident amonge
all the parts of medicine. Now must we shew,
what are the deuties, & office, of a Chirurgiō,
and how he should enterprise the same, for ther
be thre chiefe points, which perteineth to a Chi-
rurgion, wherin all the whole reason of the art
semeth to cōsiste. The fyrst doth cōsist in losing,
and separating that which is conioyned, the se-
cond, is in ioynyng, and bringyng that to a good
vnicyon, which is deuided, the third is, in remo-
uyng and takynge away by incision, or other-
wise, that which is superfluous: Moreouer, the
Chirurgion deuideth cōtinuitie, eyther by inci-
sion, by cutting of, by lettynge of blode, or by
scarification: That whiche is deuided, he con-
ioyneth by agglutination of woundes, and by
restoringe, of displaced bones into their place
again, and also by curyng, of fractures, that is
to saye broken bones. And he cutteth awaye
superfluous matter, by takyng away tumours
against nature, and that by the ministration, of
the hand, as in extirpation diuerse wayes, of
Gāglia, Carcinonata, otherwise called cancer,
Scirrus, Nodos, Strumas, & other of that kynde:
eyther els, in drawyng of water out of the belie
in hydrops, or els in cuttynge of a superfluous
finger.

fynger, when as ther be fix or more vpon the hande, or els by takynge awaye of Catracts, whiche the Grekes cal Pterigion, or the webbe in the eyes. For trulye these be the chiefe deuties of a Chirurgion, and the operations, which he ought moste truelely to execute. Furthermore, that is when he hath performed all these thinges, safely, redely, and quickelye, and with as litle griefe, as may be, and also without all fraud, and diseet, Galen esteweth to be the deuties of a Phisition that cureth rightly, and that only regardeth the vtilite of the sicke: For these be things whiche cannot otherwise be done, by the art of medicine, and therfore they be moste profitable in the common weale, and the arts therof, were had in moste estimation in the olde time, as the auncient writters do declare. Therfore, so profyt thou sayeth Hippocrates, in diseases, that thou hurt them not: this scope must therfore alwayes be had, in those thinges, that the Chirurgion will endeuor to do, that he profyt the sicke, and take in hande the curacion of diseases, with good fayth and honest, and with a benficiall will towards his neyghbour, and what so euer he knoweth himselfe able to cure, by the benefyt of his art, that let him enterprise to do withall diligence, but inuincible, and incurable diseases, suche are occulti cancri, elephantiasis, and old callous, hollow and fraudulent

lent vlcers, let him not once attempte to medel with, leste he get the name of an euil Surgeon: And further because that we haue saied, that a Chirurgion muste saffelye cure, ther be thre thinges worthie to be noted, which Galen doth mention in his 14. booke, De methodo medendi, vnto all the whiche the diligent Chirurgion, shall safelye haue regard. The firste is, that he diligently prosecute the perfection of his worke, whiche he doth enterprise, for the restorynge the sicke person, to his heith: The second is, if he may not obteyne this scope, that at lest he hurt not, the sicke person through his worke: For that is the precept of Hyppocrates, libro 1. Epid. textu. 50. sayenge profit thou so in sickncs, that thou hurt not: The third & last is, that through diligent care, the disease do not easelie returne, again, for the studie of the Chirurgiō, is ȳ he by operation, may remoue all the diseases & griefs which are in mans bodye, contrary to nature: But if he cannot bring this thing to passe, then let hym take his chiefe counsaill of that learned sentence of Galen, how he should remoue these hurtes: Moreouer, the cunnynge Artiste shall practise all thinges prosperously, if he wyll studye, to cure diseases by their indications, which is a wittie beginning of thinges to be done, as Galen witnesseth in his 14. booke: De methodo medendi, and the firste indication, is the con-

cerna-

ſeruation of thoſe thinges whiche are in mans body, accordyng to nature, and the remouyng of thoſe whiche are againſte nature: Furthermore, thoſe thinges whiche be in mans body accordynge to nature, are kept by the like vſe of ther like, and thoſe which be againſt nature, are dryuen forth by ther contraries, and that if the diſeaſe do nede ſuche mete curation: But notwithſtandynge, it is moſt certeine, that ther are ſome diſeaſes, whiche cannot be expelled out of the bodye. And we do knowe them by thys, when as the effecte it ſelfe, of his owne nature, and hole aſſencie, doth refuſe all orders of curyng: as the diſeaſe Elephantiaſis abſoluta, and as men commonlye call it confirmata, or els when the patient (although the diſeaſe be otherwiſe curable:) ſhall contimne ſuche helpes, as are to the curation neceſſarie, namly cuttyng awaye, as in Spaſelus, or els aduſtion or inciſion where, they ſhalbe nedefull: and the diſeaſes of ſicke men, are made for the moſt part vncurable, eyther by the tẽdernes of the pacíẽt, or yeldyng to the diſeaſe: In like maner we do call ſuche diſeaſes vncurable, whoſe curation, doth gyue an occaſion of greater euel: As when we do ſtudie to cure Cancer, or endeuer to helpe haſtie fluris, of the hemorodes, excepte ons hemorode be left open: or olde vlcers, which haue had a lõg yſſue, for the curatiõ of theſe, do bring

for the moſt parte, more daungerous diſeaſes into the body of the patient: wherfore Hippocrates in his 6. 38 and 12. Apoph. doth affirme, that it is beſte to leaue this diſeaſe, called Cancros occultos vncured, and ſo of old Emorods, excepte one be lefte vncured, for els it is more dangerous, for turnynge into a dropſey, madnes, or conſumpcion: And becauſe we haue declared before the office of Chyrurgery, which cā not be exercyſed without his fyt inſtruments: nowe we will ſhewe: What is inſtrumentes ought to be, by the which a furniſhed artiſt, may exercyſe thoſe thinges that belongeth to his art, and thoſe are generally two, that is to ſaye thynges medicinal, and thinges manuall, of the firſt kynd are theſe, order of diet, which muſt be had in curyng of woūdes, apoſtemes, vlcers, fractures, and luxacions: then letting of blod, and purgyng: and alſo local medicines, as ointments, emplayſters, fomentacions, poudarſe, cataplaſmatas, and other thinges of that kynde. And ſeynge that greate daungers do chaunce, by appointing the order of diet, by miniſtring, of inwarde medicines, and by lettyng of blood, if they be not wel adminiſtred, & do both often, bring aſwell great infamie, to the Chirurgion, as detrement, to the ſicke patient, it ſhal be met for hym to vſe the councell of a man learned in the arte of medicine, in thoſe thinges, by whoſe

preſcription, he may aſſuredly applye helpes to the helth of the ſicke: For the preſcribynge of holſome diet, the omiſſion of blond, and the geuyng of a ſolutiue medicine, belonge to a maiſter in the art of medicine. For theſe are helpes of great waygte and importaunce, and ſuche as require, a man of great wiſedome and iudgement, and of no leſſe prudence and exercise: Wherfore I can not but be greued for that I conſider a greate many men, to worke foliſhlye, let me not ſay impudently, greatly delightinge them ſelues in the only dignitie of the arte, not knowynge what it meaneth, which do oftentymes, let bloud ther poore patients, without anye Indicacion, or councell, of one learned in the ſame art, or of ſome graue and learned Phiſition, but alſo they wil geue inwarde medicines a gods name, a matter truely moſte worthie, of publike punishment. For aſmuche as I haue ſene many, by ſuche ther rathe, and bold enterpriſes brought into daunger, ye and ſome haue I ſene miſerablye languiſhed and depriued of lyfe: Therfore let not that young Chirurgion, whiche woulde be eſteemed worthie of his art, preſume to take in hand theſe thinges, wythout the counſel of an auncient maſter learned, in the ſame art, or els a graue Phiſition, ſuche a one which is learned in the art of medicine, the matter it ſelfe geuynge alſo ſuche libertie or time:

But

But otherwise, if ther be no learned master pre-
sent, or that any present necessitie do constraine
the same, then truly, the yonger Chirurgions
maye both let bloud, and also if nede be, minis-
tre a medicine, so that he haue good erudicion,
iudgmēt & experience. Moreouer the vnguents,
where with the Chirurgion ought to be fur-
nished, and the same to haue alwayes in his sal-
metory as these, vnguentum basilicum, vnguen
guentum Apostolorum, vnguentum aureum,
vnguentum album, and vnguentum dealthea,
as Basilicon, to superate and materat, and Apo
stolicon to mundifie, and clense: vnguentum
aureum, to incarnate and to fyl, vnguentum al-
bum, to cicatrise, vnguentum dealthea to cease
dolor and payne, and to make softe. Moreouer,
as for emplasters, pouders, fomentacions, and
such like, the expert Chirurgion, doth prescribe
of them very many sortes, according to the rea-
son of curyng. And these are the medicinall in-
strumentes: pertainyng to the art of surgery:
By the manual instruments, ye shall chiefly
vnderstande instruments of Iron, verye mete
and moste necessarie, to the Chirurgions vse,
wherof, some are to make incision, and to cut of
a thinge, other some are to drawe out, and cer-
teine are to searche, also some be properlie to
stitche, or sowe, and other some to make adu-
stion, to cutte or make incision: Forfices,

Nouacula

Nouacula, raſorius, ſcalpellum Chirurgicum, for phlebotomy, ſeu, lancetam, forſipes to drawe out, called commonly Tenaculæ volcellæ, ſeu vulcellæ, whiche in Frenche they cal pinſettas, the croked hooke, vncus ſeu vncinus, and that Iron inſtrument whiche the Grecians cal Dioscleum graphiſcum, is apt as Celſus writteth, to drawe oute arrowes. for to ſerche, we do fitlie vſe a probe, for to ſowe, a nedel and a quyll are properly vſed, and to adustion diuerſe kyndes of cautaris, commonly called actual, are occupide, and for the variable means of their vſe, they haue diuerſe figures, & diuers names, for ſome be ſharpe at the poynte, and other be not, and other cauteris, they call myrtea, olyuaria, dactilica, cultellaria, ſo called of the ſimilitude of thinges, whiche theſe Inſtruments do repreſent, for the cauteris called Mirtia do imitat the figure of the leues of mirtils, oliuaria, of an oliue and dactilica, of the date, as cultellaria doth repreſent the forme of a knife, theſe are the common inſtruments neceſſary for Chirurgions, there are certeine other inſtruments proper, and appointed to certein parts of the body, as modioli, whiche the common Chirurgions call Trepans, malleus, ſcalpri, and the ſame are conuenient to ſcrape, cut, or pul out bones, aſwel of the head, as other parts, euen as falx is proper to the fundament, ſpeculum oris, to the

mouth, and ſpeculum matricis, to the matriſe, ther are innumerable other ſorts of inſtrumẽts, cõuenient to drawe out dartes, gone ſhots, & other inſtred things, wherof to ſpeake I do nowe ceaſe, & wil prepare my ſelfe, to ſet out a Chirurgion, what maner a man the beſt Chirurgion ſhuld be, which thing, I oftẽ times haue declared to be ꝯ chefe effecte of ꝯ matter, for we know what Galen hath ſayed, of the Phiſicion, aſwell in his booke, De inſtitutione artis medicinalis, as alſo in the third boke, de naturalibus facultatibus, and in his thirde and forth de methodo medendi (Galen calleth him that cureth woundes and vlcers, medicus, that is to ſaye, a phiſicion) he ſayeth that the Phiſicion ought to be prudent & wel exerciſed, & alſo he ought to be of quicke nature, and of pregnaunt wyt, that he maye promptly obtayne all thinges, and verie well inſtructed in learnynge, and moreouer, appointed to the beſt maiſters, to learne of, and one enduryng labor, and paine, a great louer of the truth, and ſtudious, and moſt diplye vnderſtandynge his art, approued by muche vſe, and longe experience, and all this ſaye I, muſte be applied to the Chirurgion, which will be moſt excellent, and eſtemed for an vndouted artiſte: but beſide theſe: ther be certeine thinges, which do pertaine priuatly to a Chirurgion, as to the manuall artiſt, and do not ſo muche perteyne to

the

the auncinet master of the art of medicine: for a Chirurgion, ought to be a younge man, or els but litel passe youth, that is betwen the same, & auncient mans estate, for that age floryssheth most in sence, and strength, to exercise rightlye whatsoeuer belongeth to his art (wherefore they which are aged men, can not so aptly bring thinges to passe which art requiryth, for the imbecilitie of ther sences (for they folowyth them rather by councel.) Furthermore he must haue a sure and stronge hande, and stedfaste to all workes, that he shall do, whether it be to make incision, adustion, and also for the cuttynge away of a member. Also it behoueth hym to haue a quicke and clere eye, and he must not be ferefull of minde, but rather without pitie, if he doth intende to cure hym that he taketh in hand: Furthermore, neyther let hym make the more haste, neither let hym cutte, cauteris, or cutte of, lesse then nede requireth, for the clamor or cryenge out, or for the tendernes of the sicke pacient: But let him do all thinges, as though he hard not the clamors of the sicke, neither let his mynde be therwith any thinge troubled: and we haue declared that a Chirurgion ought to excell in learnyng, for therin chiefly doth his erudicion manifestly appeare, if he vnderstande exactly, both the Theorycke and the practike parts, (that is to saye) to knowe things

naturall, and not naturall, and also those that are againste nature: Also if he know what be the causes, of woundes, vlcers, fractures, and luxations, with their accidents, and also what be ther conuenient remedies, & how to remoue ẏ same: In like maner, he shal excelin practise, if he haue had much, & good exercise, in the operatiōs of his art, by workyng spedely, trymlye, & redely, & cōsultyng with the auncient masters of the same art, in those things, that perteine to pharmaceuticen & diateticen: And although he vse those thinges, which be searched out by reason, & confirmed by frequent vse, wherin trulye the faith and honestie, of a Chirurgion semeth chiefly to consiste: The Chirurgion ought to be as it were of a naturall disposition, in the right and easie obteynynge of things, that he hath to do with, of a stedfast memory, of a quicke rembraunce, hansome in his doynges, of a good iudgement, diligent and apt in serchinge, or inuentyng, remedies: But chieflye of all, as concernyng maners, let him be deuoute, or religious towards God: Merciful of minde, and vnferfull insuer things, and such as must neds be done, and in things doutful, and perelous, he muste be ware, and not rashe, In like maner he must be familiar, gentell, and pleasaunt, towardes his pacients, mylde and tractable, amongest the brethren of his art, & as the Grekes

do call

do call hym Philectáiros, that is to saye, a louer of his companions. Also he must be prudent, very circumspect, and slowe in prognosticating, nor a gredy catcher, chast also, and temperate, not couetous of money: For he whiche doth exercise the art of Chirurgerye, rather for lucre sake, and desire of gayne, then for any good will toward his neighbour, he is no right Chirurgion, but one as it were borne oute of tyme, & thus I make an ende, thus far I haue declared vnto you, the saying of Valleriolus, that learned man: But for as muche as some men do more regarde the authorities of authors, then they do the true iudgement, of reason & experiẽce, which ỹ. are the foundation of all arts, and will aledge, and say, this is but his owne invention, wherfore, I will not beleue him, thought it a peare neuer so muche, to be reasonable, shall I credit one, or two mens sayinges, that the art of Chirurgery is so auncient, or that the instruments aperteinynge to the same art, is diet, and medicaments, no I will not beleue it, for those instrumentes, do aperteyne onlye to Phisike, and not to Chirurgery, for the instruments of Chirurgery be only outward medicines, as plasters, vnguents, opies, ponders, &c. with a great meny of Iron instrumẽts, fit for his art, wherfore I am not bounde to beleue Franciscus Valeriolus. (The aunswere) My frinde: hast thou

so sone forgotten Hippocrates: who confuting all dispersed sectes, did conclude, that diet, wherin consisteth the gouernement, and nurrishement, of the like man. That purgations being necessary, for the euacuation of euell humors. And also outward medicines as plaister, vnguents, oyles, balmes, &c. That all these iiij. were vnited together, by the authoritie of Hippocrates: and that in no case, they might be seperated, one, from an other, if we will rightly cure the body of man, and folow a right method, which method Hippocrates, hath constituted, & set forth, and willeth all men to folow the same. Then I say, eyther we must breake Hippocrates preceptes, and by that meanes, grow into ignorannce againe, eyther els we must folow, the true, and right methode set out by hym, wherin he did vse all these instruments, generally, and indifferently, as time, and cause did requyre: and also Galen, as it may more at large apeare, in his iiij. booke de methodo medendi, and in his bookes of purgynge medicamentes, wher he doth confute diuers Phisitions, which would not admit purginge medicines in outwarde diseases, as Asclapiades, &c. saying, that purginge medicamentes, are necessary to be vsed, wher there be greate, and daungerous woundes, and wher ther be great accidents, that chaunceth, vnto the same, to purge,

and

and drawe awaye, the superfluous quantitie of those humors, whiche might hurte the greued part, or hinder the curation therof, as he doth declare in the same booke. De methodo medendi. And he sayeth also, in his bookes of purging medicaments, that purgations are needful, for the curation of Cancers, harpis, Erisipulas, Spasalus, Gangrena, and many other outward greses, which causeth vnto mans body. And he doth affirme, that without these things, he could not haue brought to health, his diseased patientes. Thus it doth manifestly apeare, both by Hippocrates, and Galen, that these be not only general instruments, but also common instruments, and therfore of necessitie, must be vsed, either els, the Chirurgion must leaue these euil affectes vncured, whiche he ought to take first indication of, (Obiectio) Yea sir, you say very well, for in the tyme of Hippocrates, and Galen, the Chirurgions were Phisitions, and were greate learned men, and vnderstode all partes of the art, and the nature of medicines, both simple, and compound, wherfore it was lawfull for them, to vse all these instruments, generally, and indifferently, but it is not so, for our Chirurgions, and that I will proue by the authoritie of Tagaultius, in his institution of Chirurgery. (The aunswere) You haue sayde very well sir, and by him I am very wel cõtent

to be iudged, for he is both a man of excellent learninge, and also worthy to haue perpetual fame, for his peinful trauail, in that same excellent booke of Chirurgery, and that we may the sonner come to our purpose, I wil recite a fewe of his sayinges, wheras he declareth what the art of Chirurgery is, what maner of man he muste be, and what properties he must haue, that ought to vse the same art, howe he shoulde be trayned vp in the same art, and what is the subiect of the same, and what be the thinges that he must cure the same subiectes with, and with what instruments, the same muste be cured. Now I will recite you certeine sentences, as here after followeth, which are taken forth of the same booke of Tagaultius, that you before, haue aleged, and I trust beinge well and indiferently construed, shal make more with my sayinges, then with yours.

(.*.)

THE WORDES OF Iohannes Tagaltius, declared in his booke, vpon the art of Chirurgery.

TO the exact knowledge of the art, or science, which is called Chirurgery, it behoueth the artist to know 4. things. first what Chirurgery is, what is the matter subiect to chirurgery, what is the end of Chirurgery, and also what order is to be obserued, and kept, in the learninge of Chirurgerie. And we do knowe what Chirurgery is, by iij. maner of wayes: First by the Etimologie of the worde, or name, by his definition, and by his deuision. Chirurgery, after his Etimologie, is called the operation with the hand, for it is named, apo tes chiros, cai tou ergou, that is to saye, of the hand, and his worke, because this art is exercised, by the administration with the hande, and hereof cometh it to passe, that the minister with the hande, is called Chirurgus, that is to saye, a Chirurgien: Chirurgery, according vnto the essential definition, is an art, which by the administration of the hande, doth expell, and driue alwaye sikines, out of mans body, wherof chifly, and principally, it taketh cure, and charge: or els, Chirurgery, is an art, which by the cunninge working with the hand,

doth put awaye, or remoue the sikenes, or diseases, of mans body. The matter subiect, to the arte of Chirurgery, and the whole intention, whiche the artist doth occupie himselfe about, is only mans body, subiect to diseases, and infirmities: whiche diseases, and infirmities, requireth the helpe of medicamentes, ministred by the hand: For all thinges, that the art of Chirurgery doth finde out, eyther by reason, or experience, it teacheth the same, to be done, by the administration of the hande, to the vtilitie, and profit of mans body. Furthermore, Chyrurgery is deuided into .ij. parts, that is to say, into theorike and practike. The theorike parte doth teache, and is a science, obteyned, by demonstration, and by knowinge the principles of the arte. This part a man may haue, although he neuer exercise, or practise any part of the same, as the learned phisitions, and other learned men, whiche dayly vse the principles of Chirurgery: But the practike part of Chirurgery, is an art, which doth rightly, and vsely, by the administration of the hande, vse suche thinges, as are inuented, amongest mechanical arts, which parte, no man can be perfect in, except he be brought vp, and exercised in the same. And doth both continually, see other expert men worke in the same art, and diligently obserue suche thinges, as he doth see wrought.

Now

Howe these ij. partes are commonly exercised, about these greffes, with their accidents, that is to say, tumors against nature, greue woundes, vlcers, fractures, and dislocations, with such like, which requireth the helpe of the hãde. Therfore, ther are required tiij. thinges, in a good Chirurgeon, firste that he be learned, and very skilful in the principles of his arte: second, that he be well brought vp, vnder some coninge man, and well experienced: Thirdly, that he be ingenious, and wise: Fourthly, that he be of good and honest maners, and of a vertuous lyfe. The erudition, and learnyng of a Chirurgion, doth consiste in knowledge of natural thinges, thinges not naturall, and thinges against nature. The experience of a Chirurgion, doth consiste in those thinges, that are founde out by reason, and confirmed by dayly vse & experimenting of them, for otherwise, he wylbe accounpted a rude emperike, whiche ioyned not reason with experience. To be ingenious and wise, it is very necessary: for he ought to haue a redie wit to conceaue thinges, and a firme memory, in calling of them to remembraunce, a discret, and right iudgement, an excellent perfection in worckyng, a diligent and redie wit, in inuentinge and finding out of remedies, to helpe his greued patient withall. The maners, and conditions, required in a Chirurgion, is bouldnes,

and

and a minde voide of feare, in necessary thinges, and in the time of necessitie, and not to be to rashe in matters of doute, and perill, gentill and milde towardes his pacientes, and to those of his profession, to be courtise, and gentle, yea, and as the Grekes cal him, Philitairos, that is a louer of his felowes, he ought also to be prudent, and circumspect in prognosticating, vertuous, and temperat of lyfe: mercifull towarde the pooze: and not gredie of money, hauinge these properties, he may procede orderly, in learning the arte of Chirurgery: and the order, to be obserued in the same, is to begin with easie thinges, (or as we maye terme them) common thinges, to particuler, or from vniuersal thinges, to those that be lesse vniuersall, also from thinges most manifest, and knowen, to things more obscure, darke, and vnknowen. Hitherto we haue spoken of that part, whiche doth apertaine to the knowledge of Chirurgery, & nowe we will intreat of the execution, and operatiõs of the same. The operations whiche a Chirurgion executeth about the body of man, that he may bring to passe, his intended scope, and desired end, are three: that is, to deuide and seperate thinges conteined, to ioyne, and vnite together, that whiche is deuided, and to take awaye that thing, which is superflous. We deuide and seperat that thing, which is conteined,

by in-

by incision, and excision, and by letting of blod, and scarification: we do also ioyne, and unite together, that whiche is deuided, by consolidating of woundes, and restoringe of members, dislocated into ther proper places, and curing of fractures. We take away that, whiche is superflous, by remouynge of tumors against nature, as Ganglia, nodos, Cancers, Strumas, mirmecias, and by drawyng of water out of the belies, of such as haue the dropsi, or cutting of, suche members as be superflous, and to do those thinges, quikly, and redely, with a good zele toward his patient, and not to make any vaine promesses for mony, or to take in hande those greses, whiche can not be cured: And that he may more perfitely, redely and safely, do those things, it is requisit, that he do cõsider iij. special indications, accordyng to the saying of Galen: that is to saye: First the conseruation of those thinges whiche be natural, and the expulsion of those which be againnst nature: The second indication showeth, whether we may bringe to passe and fulfyll, that which the indication doth require: that is whether we can conserue that which is natural, and take awaye that whiche is against nature: The third indication is that, whiche findeth out remedye, and doth declare unto vs, with what thinges we mayaccomplis that, whiche the first indication requireth, and the

the second geueth leue to be done: touching the indication, which consisteth in the conseruation of naturall thinges, they be .vj. that is to saye, helth, or a natural aptnes, in doing the actions. The cause of helth, the effects of helth, which is ꝑ actiõ according to nature: strenght, which doth alwayes contend again sekenes: custumme, which is like an other nature: Complexions, and temperamentes, whiche are to be conserued & kept by ther like: Nowe for those thinges whiche be against nature, whiche we ought to expell and dryue awaye, are .iij. in nomber that is sekenes, which is an effect against nature of it selfe, and first hurteth the action, the cause of sekenes, and the accidents or symptomata whiche foloweth the sekenes, as the shadow doth the bodye: All these thinges are cured, and put awaye by ther contrary: but for asmuche as the expultion or curation of thinges, doth principally consiste, eyther in simple, or in compound thinges: Note that whiche is simple, is cured by his contrary, and that whiche is compounde, by there contrarys:

Solution of vnite.	Vnition.
Hete.	Colones.
Coldenes.	Hette.
Drynes.	Moystnes.
Moystnes.	Drynes.
Superfluus, quãtite.	Deminution.
By Quãtite diminished	Augmentation.
Abolding, in nũber	Takyng awaye.
Nũber diminished.	Puttyng to
Obstruction.	Openyng.
Straytnes.	Inlargyng.
Inlargyng.	Astriction.
Figure altered.	Reductiõ to his forme.
Curation.	Restoring to his place.

In like maner, in compounde sikenes, we muste both consider the contrariete, of euery simple sikenes, and also the order in Aplying apte & conuenient medicaments for the same: But the indication, for aplyinge remedies, is taken of that seknes, which muste firste be cured, and that whose cure, is the curation of an other, and that without whose cure, the other can not be cured, yea and that, whiche moste greueth the patient, and is moste dangerous, is firste to be cured: The second indication is that, whiche sheweth whether we may bring to passe that, whiche the firste indication doth require, that is to conserue things naturall, & to expel those that be against natu-

nature, therfore this indication is taken of things naturall, as whether helth may be restored or not, and whether the strength of the patient sufficieth for lyfe or not, and whether the cause of helth may be conserued, & so of the rest: The indication taken of thinges againste nature, is whether we maye cure the seknes with his accidence or not, and whether we maye resiste the cause of thes .ij. or not, and this is to be knowen, .iij. wayes. Firste when the seknes of his owne proper nature is incurable, as Elephantiasis absolute, and as they terme it confirmed, or when the seke patient refuseth his necessary remedies, when the deseases is curable, as for example, the cuttyng away of a member, in which ther is a cancer, &c. Or when the curation bringeth a worse, and more perelous disease, as olde cancer beyng cured, or continuall emorodes, for if you cure these, ther is daunger of life, or of madnes, or of consumtion: Now the thirde indication, doth teach conuenient remedies for their curation, ther vse, and instruments, wherewith it is brought to passe.
The firste of these instruments is an apte diet, or regiment, in the .vj. thinges not naturall, the secõd is Pharmacon (which he vnderstãdeth for purging medicaments). Also letting of blood, with plaisters, vnguents, pouders, &c. But in the .ij. First, the Chirurgion, must consult with

the

the learned and graue Phisition: There be ma
ny Iron instruments, besyde these medicinall instruments, whiche be both proper and com
mon for this art, as hereafter folowyth.

Thus farre we haue spoke the wordes of Tagal tius, as they be set forth in his booke of Chirur gery, as wel, for his definitiõ of Chirurgery, as for ỹ antiquitie therof. And also what maner of conditions he ought to haue, what learnynge he ought to be brought vp in, & what he ought to learne firste, and what last, and what is the matter, or subiect, proper to this art, and what instruments the artist must haue, both cõmon, and proper, to finisshe, and bring to passe with all, his desired scope, and ende of his worke, whiche is the curation of mans body, in those things, that he hath charge of. This is the effect, of the wordes of Franciscus Valleriolus, as wel as of Iohannes Tagaltius, as it maye apeare in there wordes, here aboue writtẽ. Nowe my frind, wher you did alege Tagaltius, to proue that a Chirurgion ought not to minister diete, and purgations, neyther yet any inward medi cines, for that you say, it doth properly apertei ne to phisike, it semeth to me, by the wordes of Tegaltius, that it maketh litle for your purpose. (Obiectio). Nay, by your saying, both Val leriolus, and Tagaltius, sayeth the contrary, do not they saye, that a Chirurgion, ought not to

gene inwarde medicines, without the counsaill of a Phisition: and declareth what vnconvenience hath comen by the vndiscret ministring of the same: I take this to be a sufficient proffe. (The answere). No not so syr, we may not confounde the instruments, which are necessary to an art, because that some artistes do abuse ther instruments, neyther Tagaltius, nor Valleriolus meane so, but their meanynge was that those that did practise the arte of Chirurgery, whiche did not vnderstand, or know the principles of their art, neither the causes of diseases, nor yet the diseases thé selves, nor howe to take indication for the curation, neither yet knoweth the nature of the medicines, whiche he doth minister. These be they that Tagaltius, and other learned men do reproue, which I must nedes cõfesse, ought not only to be forbeden inward medicines, but also outward medicins, for if I shold speke of all the mischiefs, that hath ben done, by the applications of outward medicines, howe som hath bine mayned, and vndon for euer, and other some brought to death, the number of them, would seme very strange vnto you, and therfore we will let it passe at this tyme, wyth prayer vnto almighty God, for his mercifull helpe here in, that he may moue the hart of the prince with the magistrats of this Realme, to take suche order for the sauegarde of the people,

and

and for the honor of this Realme, and for that, that learned men may be the better corraged to study in this art. But as concerning the instruments, there is neyther thes. iij. men. neither yet any other before their time, sence the time of Galen, that hath forbiden the vse of them to the Chirurgion, for both these men, doth put them in ther bookes, as most common, and speciall instruments, affirmynge them as most speciall instruments perteinynge to the art of Chirurgery, that without these, thyse euill, and vitious humors, that hindreth the curation of vlcers, tumors agaynste nature, &c. Can not be purged awaye, neyther can the temperaments, & other natural thinges of the body, be kepte in perfect state, without an apt, & meete diete. But for to counsail with the Phisition, being a graue, and learned man in the principles of this arte: In matters of weight, I take it to be very necessary, for what is he that is wise, that will refuse the counsayll of a wise and a learned man, and specially of him, that professeth the principles of the same art, for Phisiologia, wherof the Phisition taketh his name, is the firste, and chiefest parte, whiche he that worketh in the art of medicine doth profes, for that, it doth consist in the knowledge of the vij. naturall thinges, and in the residue therunto aperteinyng. But yet this doeth not follow, that a learned and an expert

Chirurgion ſhoulde not vſe diete, and purgations, and other inwarde medicines, at all tymes when nede doth require: for if you woulde ſo vnderſtand it, one parte of their ſayinges, ſhoulde repugne againſte an other, and ſo confounde the whole, but ther meanynge was, that the vnlearned Chirurgions, and theſe that be younge men, whiche be not well practiſed, that they ſhoulde take counſayll, as well of the learned Phiſition, as of the learned Chirurgiõ, for this arte is ſo ioyned together, that neyther may the parts be deuided, neither yet the inſtruments, without the ouer throwe, and deſtruction of the whole art, for it was neuer perfect before the time of Hippocrates, till that he ioyned all theſe partes, and inſtruments together, and taught a perfect method, and waye of curing, by a right vſyng, & miniſtring of the ſame, I for my part haue red no fewe autors, not only of the Grettians, but alſo of the Arabians, and of the Latiniſtes, yet could I neuer finde, in any of ther workes, that they do writte of Chirurgery, wher they doo leaue out, diet and purging medicines, and apountinge the Chirurgion, only to cure with out ward medycines, for I am certeyne, that in all ther ſcope of curynge, both of tumors againſte nature, of vlcers, &c. That ther firſt indication is: to take away thoſe euel affectes, which may let the curation, (that is to

so to say) to remoue awaye these euel humors, which might repayre vnto the greued part, and also to alter suche distemperatures, by conuenient diet, and other thinges, as might be hurtful vnto the same, and then to procede, with locall remedies, by outward application vnto the greued part. This is Galens doctrine also, that no strong medicine shall be outwardly aplied, for the resoluing of inflamations, before the bodye be purged. And furthermore, in virulent, and malignaunt vlcers, whiche Galen nameth Cacoethe, and wher the body is ful of euil and vicious humors, which humors, Galen calleth Caccochimia, these sayeth Galen, must be purged away, before we procede to the cure of the vlcer, for otherwayes, the vlcer may not be curet, and if it be, it will come againe, eyther in the same place, or els in some other, or els the same humors not beinge euacuated, maye be the cause of some other greter disease, in the bodye, worse then that whiche was cured, wherfore, Galen doeth reproue Thesalus in his iiij. booke called Therapeuticon, sayinge, Thesalus, goeth about, to cutte awaye the lippes of the vlcer, and to aply his malagma of musterd sede, by meanes wherof he hath inflamed al the part, and made the vlcer worse, then it was before, not takyng any indication of the affect, neyther yet of the cause therof, by meanes wherof, he

committed greate error, as Galen doeth saye, & sens accoumpted for a rude emprike, & for an vnskilfull Phisition. (Obiectio.) Why syr, it semet to me by your wordes, and by the sayinge of these men; that be learned in the art, that phisike, and Chirurgery are both one art, and I will assure you, if these wordes, be true, whiche you recite of Hippocrates, and Galen, that they were both Phisitions, and Chirurgions, and vsed all the whole arte together, then I muste nedes conceaue, that the vsyng of al these parts together, made them so excellent men, and of such notable fame, and that your deuidyng the art in two partes, and exercising the same seuerally, hath made you that be both Phisitions, & Chirurgions, vnexpert, to the greate detriment, and ill reporte of the whole arte. Wherfore I moste hartely desire you, for that, that I maye knowe, both the arte, and the artiste the better, to declare the diuision of these v. partes, whiche you haue spoken of before, perteinynge vnto these artist. Syr I will right gladly do the best that I can, to satisfye your desire, although I haue not that learnyng, in the Greke, and Latin tounge, whiche I woulde wishe for your sake, that I had, and also which this arte doth require in him, that shal precisely set forth the same, yet with ẏ litle learnyng that I haue, and accordyng to reason, and experience, which

iij. be the foundations of euery arte, as Galen doth say in his iij. bookes, de methodo Medendi I will do my indeuour, to declare vnto you these partes in as few wordes as I can, desiring you to accept my good will, and if I haue lefte out any thinge, by the reason of the bykelnes, of my writtinge, whiche other learned men do finde faulte with al, then I most hartely desire them, both for curtesi and humanitie sake, to amende the faultes that they shall finde, & in so doinge, they shall not onlye be profitable to the comon wealth, in the furtheraunce of this arte, but also bynde me duryng my life to honor them, serue them, and loue them, and incorage me to take further peines, to the vttermost of my power. Nowe that we may accomplishe our former talke, as concernyng these .v. partes, pertayning to the art of medicine, which haue bine set out, by these names, of the auntient Philitions, long before Galens time, as I haue declared vnto you before.

The parts. { Phisiologia, Pathologia, Hygiena, Semiotica, Therapeutica. } partaininge to the arte of medicine.

The firste parte called Phisiologia, is that

whiche doth consider the iij. naturall thinges, whereof the body of man is made, as elements, temperaments, humors, members, spirites vertues, and operations. The elements be iij. as fier, ayere, water, and earth. The humors be iij. also, as blood, coller, fleame, melancoly. And the temperaments be 4. likewise as hotte, cold, moyst, and dry. These iij. are the matter, whereby all the members of the bodye are made, with the temperaments, and spirits, therein conteyned, and he that shall cure the bodye of man rightly, must chiefly understande, howe to conserue euery on of these, by ther like, and to expell and remoue from them, ther contraries. For the knowledge of these, it doth behope the artist to haue longe experience, and chiefly in that part, whiche we call the anothomi of mās body, whiche is the deuidinge and seperating of dead bodies, that we maye therby understande all the partes of the same body, with ther position, figure, number, place, nature, temperature, office, and affects, and also to know ther names, and true diuisions, and which be simiier, and whiche be compound, and instrumental, for of the simpler and simple members, the compounde are made: Simpler partes, be these, bones, cartilages, ligaments, membranas, or panicles, flesh, nerues, arteries, veines, fatnes, and the skinne. These be called simpler parts,

whereof

whereof the instrumentall or compound partes are made, and some requireth more of these, and some lesse, according to the necessitie of the member, for some member doth require all these, and some doth not. The compounde or instrumentall members, be the head, the hart, the liuer, the legges, the eyes, and al other like. Which member both simuler, and compound, the Chirurgion ought to knowe, with ther natures, temperatures, and actions, and ther other necessary properties, or els he can not rightly cure them, when they are greued, and hurte. But in the curing of them that be hurt, he shal distemper them that be quiet, for how he can he conceiue the right temperament of any thinge, whose temperature he knoweth not, that is impossible, except it be by chaunce, as the blinde man shoteth at a crowe, and hiteth one by misfortune, or as Galen doth compare him, which knoweth not the partes of mans bodye, with ther nature, vnto a blind carpinter, which can not see his worke, cuttinge more or lesse, then is necessary, by meanes whereof, his worke doth neuer come to a good perfection. Therefore, who so euer is not expert, as I haue sayde before in the temperaments, & natures, of these parts, he can neither cure woundes, nor vlcers, neyther yet any other thing rightly, neyther can he tel by what waye the vlcer, or wound shalbe

cured,

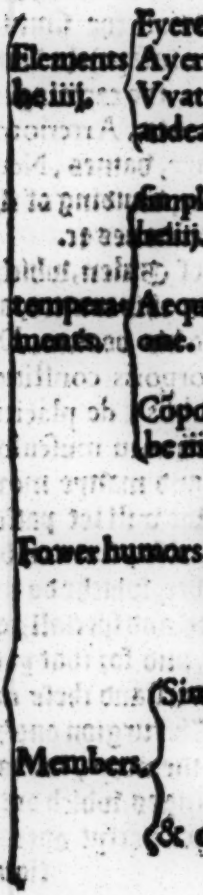
cured, neyther whether it may be cured, or not, neyther yet, whether any cause do remaine, that maye let the curation, neither howe to remoue the same, nor whether nature, and strength, may suffer the same causes to be removed, nor howe to maintayne the strength, and temperamentes of the same bodye, for he beinge ignorannt, in these vij. naturall thinges, whereof the body of man consisteth, whiche body beinge subiect to the arte of medicine, he muste of necessitie I saye be also ignorannt, not only of the preservation of health, with his temperamets, but also to be ignorannt, in the curation of hurts, and diseases, which chaunceth vnto our bodyes. Wherfore in fewe wordes, I haue proued heare, both by reason, and by experience, that the knowledge of this part named Phisiologia, doth chiefly, and specially, aperteine to the arte of Chirurgery, and without the knowledge hereof, we shall neuer rightly, or methodically, cure any maner of wounde, greefe, or disease, neither is he worthy, to take the name of a phisition, neyther yet of a Chirurgion, but to be called by the name of an empyrike, or experimenter, curing only by chaunce, with out any reason, but euen as the blind Carpenter, whiche Galen, hath spoken of before, somtime cutting to muche, & some time to litle, and many times marringe all his worke, or that he be ware,

[illegible] for this first part, he that will be further instructed herin, let him [illegible] Hippocrates, de natura hominis, humoribus, elamentis, de natura & formatione fetus, and many other bookes of Hippocrates, and chiefiye that where he deuided the simuler partes. As Osteotome (that is to saye) the deuision of the bones, condrotome, the cartalages. Syndestmotome, the ligaments, Arteriotome, the arteries, Phlebotomæ, vaines, Neurotome, the nerues, Miotome, diuiding of the muscles, Tenontotome, the tendones &c.

Ther be diuers other bookes of Galen, whiche be very profitable, to be red for this matter, as his bookes, of a nothome, also his bookes, De temperamentis, de optima corporis constitutione, de facultatibus naturalibus, de placitis Hippocratis, & Platonis, de motu musculorum, de causis respirationis, and manye more worthy bookes of his, whiche we will let passe. There be many other bookes also, written by diuers men, as Guido, and other, whiche do intreate of these naturall thinges, and specially of the anothomy of mans body, and for that you may the easeler and better understand these naturall thinges, which euery Chirurgion ought to knowe, and haue in perfyt memory, to that ende he maye remoue those thinges, which doth hurte them, or let them of ther perfyt operation,

tion, which you may easely know, if you understand ther natures & properties and figures, &c. Which table solowes hereafter, as you maye behold.

- Natural thinges.
  - Elements he iiij.
    - Fyere.
    - Ayere,
    - Vvater.
    - andearth
  - temperaments.
    - simple. he iiij.
      - Hote.
      - Colde.
      - moyst
      - and dry.
    - Aequall one.
    - Cōpoūd he iiij.
      - Hote and dry.
      - Hote & moyst
      - Cold & moyst
      - Cold and dry.
  - Fower humors.
    - Sanguin.
    - Flegmatike.
    - Colerike.
    - and melancoly.
  - Members.
    - Similer.
      - Bones, vaines, arteres, cartilage, flesh, fatnes, pannekel, ligament, narues and skyne.
    - & cōpoūd
      - Heade, hart, lyuer, Lunges, armes and legges.



iij. Facul-ties. { Animal. Vital. and natural.

Opera-tions. or actiõs. { Animal. { Feelyng. and mouing.

Vitall. { Betinge of the pulse. And brething.

Naturall. { Generatio. Auctio. and nutritio.

Spirites be. iij. in number. { Animal, Vital, Naturall. } In { The braine. The harte. The lyuer.

Pathologia, is that parte of the arte, whiche hath the knowledge of sikne against nature, with ther Symptoma & accident, and they be iij. in number, that is to say, sikne it selfe, the the cause of sikne, and the accidents, which so followeth after sikne: sikne may come iij. wayes either of outward causes, or of inward causes, the we commonly cal the outwarde causes, primatiue, the Grekes name them Cathertica, the

the inward cauſes, we do commonly name antecedent, or internam. The affectes cõmonly foloive theſe cauſes, and if the affects come of outivard cauſes, then cõmonly, they be woũds, contuſions, fractures, diſlocations, bittinge of mad dogges, and of ſerpents, &c. If they come of inward cauſes, thẽ they make tumors againſt nature, as Phlegmon, Ereſipula, œdema, ſyrrhus, with many kind of malignaunt, and ſtubborne vlcers, to be cured: whiche tumors, and vlcers, can not be made whole, except ther cauſes, with ther euill affects, be removed, and take awaye: I ſuppoſe that ther is no man, but he will iudge this part of the art, chiefly to perteine to Chirurgery, for that it taketh cure of woũds, vlcers, and tumors againſte nature, as I haue ſayd before.

Then, if this parte do aperteine to the arte of Chirurgery, as it is moſte certeine it doeth, it behoueth the Chirurgion perfectly, and rightly, to vnderſtand what kinde of ſikнes ther be, with ther differences, and names, what partes of the body theſe ſikenes may be in, and what maner of ſikнes, it maketh in the ſame partes. As for example, euill complection maketh a diſtemperature in the ſimuler partes, & euill conſtitution or euill compoſitiõ, maketh a deformitie or imbecillitie, in the inſtrumentall partes. And ſolution of vnitie, or cõtinuitie chanceth,

both

both in the simuler partes, and instrumental. And all these do aperteine to the Chirurgion, to haue most exact knowlege of, for he that taketh vpon him to cure an vlcer, or a wounde, or any other maner of griefe, and doth not knowe the nature of the partes, neyther yet what parte it is in, neyther yet the cause, neyther howe to remoue the same cause, It is vnpossible, as I haue sayd before, that he shouldcure the same griefes, or diseases, rightlye. And therefore these blinde emprike, that haue neyther reason, nor method, to lead them, to do those thinges whiche they dayly do, I say there doinges are so pernicious, that manye people taketh greate hurt therby, (shal I say hurt) any rather brought to vtter distruction and manye times to death. The Symptoma or accedents, which foloweth siknes, is also deuided into iij partes. The firste is, the qualitie being altered, as with vehement heate in Phlegmon. The action or functiō hurt, but not vtterly depriued. The action vtterlye depriued, and taken awaye. For these causes aboue rehearsed, it is specially required, that a Chirurgion should be learned, and also to haue great experience, that he may rightly iudge, and deserne, on disease from an other, with ther natures, and causes, to the ende, that when you come to the curation therof, you may take right indications, what to do firste, what next, and so

furth

furth to the ende for other wayes, you maye aplie medicines nothing fit for the purpose, but those that might do great harme, and you might also aply those first, that wonlde be aplied last, and those last, whiche should be aplied first, and in the end, marre al your workes, as the blinde carpinter doth. Thus far, I haue proued for Phisiologia, to be one parte of Chirurgery, or of the arte of curyng, as we may learne it, and I thinke there is no man, that will count him to be a right Chirurgion, that lacketh this part of the arte, or that is not very expert in the same, and for the further knowledge hereof. There be certeine bookes appointed of Galen, and other auntient writters, that you maye rede, concerning the same part, as hereafter foloweth. libro Hippocratis, de morbis. lib. Epedimiorū Hippocratis, Galen, de locis affectis, Gal. de morbis & Symptomatis, & de 4. temporibus morborum, Gal. de differentiis morborum causis, & Symptomatis, Galen de inequali intemperie, Galen de arte medica, Galen de tumoribus, prēter naturam, Hippo. de Vulneribus vlceribus, & fistulis, fracturis, immorodibus, &c.
And also Galen in his whole worke, called Therapeuticon, and in an other worke, to his discipis Glancon, as it is manifest to be seene. These iij. moste excellent men, beinge the patrons, and fathers of this art, haue written moste

excellent

exellently, and perfetly, of many diseases, as woundes, tumours against nature, vlcers, and many other diseases, apertayninge to the same arte, as it maye more manifest apeare, in these bookes above rehearsed, & in many other more of ther workes. If I should write of all men, that accounth this a proper, & a principal part of Chirurgery, then I must nedes confesse the truth, all men learned in this art sence the time of Galen, haue so written, and so taken it: Thus I conclude, for this parte, that he that understandeth it not, ye must gene him a baser name, ye maye not call him a Chirurgion, that neither knoweth the principles of his arte, neyther yet the nature of his subiect, that he worketh vpon: I remēber when I was in the warres, at Muterel, in the time of that moste famouse prince, kyng Henry the viij, ther was a great rablement ther, that toke vpon them to be Chirurgions, som were sowe gelders, and some horse gelders, with tinkers, & coblers. This noble secte, did such greate cures, that they gote them selfes, a perpetual name, for like as Thesalus secte were called Thesalions, so was this noble rablement for ther notorious cures, call dogge leches, for in ij. dayes they did commonlye make ther cures, whole, and sounde for ever, so that they neyther felt heate, nor could, nor yet no maner of peine after: But when the Duke of Norfolke

who was then generall, vnderstod how the people did die, and that of small woundes, he sent for me and certeine other Chirurgions, commaundynge vs to make search, howe these men came to ther death, whether it were by the greuousnes of ther woundes, or by the lake of knowledge of the Chirurgions, and we accordynge to our commaundement, made search throughout all the campe, and found many of the same good fellowes, which toke vpon them the names of Chirurgions, not only the names, but the wages also, we axing of them, whether they were Chirurgions, or no, they sayde they were, we demaunded with whom they were brought vp, & they with shamles faces, would aunswere, eyther with on cunninge man, or an other, which was dead: Then we demaunded of them, what Chirurgery stuffe they had to cure men withall, and they would showe vs a pote, or a box, whiche they had in a bougget, wherin was suche trumperi as they did vse, to grese hors heles withall, and layd vpon scabed horse bakes, with nerual, and suche like: And other, that were coblers, and tinkers, they vsed showe makers war, with the rust of old panes, and made therwith all, a noble salue, as they did terme it. But in the end, this worthy cablement, was committed to the mersiall se, and threatned by the Dukes grace, to be hanged,

for

ther worthy deedes, except they would declare the truth what they were, and of what occupations, and in the ende they did confesse, as I haue declared to you before: wherevpon the the Dukes grace gaue commandement, that they should auoyd the campe, in peine of death, and if at any time they came within the campe afterward, they should immediatly be hanged, as murtherers, his grace callinge them by the name of dogge leches, commaundinge his captaines, that they should entertaine no more such. Thus you vnderstande by what name these men were then called, whiche toke vpon them vnlawfully to vse this art, knowinge neyther the principles of this art, neyther yet the nature of the diseases, nor yet the medicaments, wherewithall they wonide cure the same diseases. Thus we conclude, with these examples before: that it is necessary for a Chirurgiō, to knowe these partes, or els not to be admitted, to so worthy an art, which doth take charge, not only of mens health, but also of ther liues, and limmes, and thus we end this part.

Eugiena is the iij. part, perteininge to the art of Chirurgie, or medicine, as we haue sayde before. This parte doth consist in the vj. thinges no naturall, called res non naturales, that is to

who was then generall, vnderstod how the people did die, and that of small woundes, he sent for me and certeine other Chirurgions, commaundynge vs to make search, howe these men came to ther death, whether it were by the greuousnes of ther woundes, or by the lake of knowledge of the Chirurgions, and we accordynge to our commaundement, made searche throughout all the campe, and found many of the same good fellowes, which toke vpon them the names of Chirurgions, not only the names, but the wages also, we axing of them, whether they were Chirurgions, or no, they sayde they were, we demaunded with whom they were brought vp, & they with shamles faces, would aunswere, eyther with on cunninge man, or an other, which was dead: Then we demaunded of them, what Chirurgery stuffe they had to cure men withall, and they would showe vs a pote, or a box, whiche they had in a bougget, wherin was suche trumperi as they did vse, to grese hors heles withall, and layd vpon scabes horse bakes, with neruall, and suche like: And other, that were coblers, and tinkers, they vsed show makers war, with the rust of of old panes, and made therwith all, a noble salue, as they did terme it. But in the end, this worthy cablement, was committed to the mersialse, and threatned by the Dukes grace, to be hanged,

for

for ther worthy deedes, except they would declare the truth what they were, and of what occupations, and in the ende they did confesse, as I haue declared to you before: whereupon the the Dukes grace gaue commandement, that they should auoyd the campe, in peine of death, and if at any time they came, within the camp, afterward, they should immediatly be hanged, as murtherers, his grace callinge them by the name of dogge leches, commaundinge his captaines, that they shuld enterteine no more such. Thus you vnderstande by what name those men were then called, whiche toke vpon them vnworthely to vse this art, knowinge neyther the principles of this art, neyther yet the nature of the diseases, nor yet the medicaments, wherewithall they woulde cure the same diseases. Thus we conclude, with these examples before: that it is necessary for a Chirurgiō, to knowe these partes, or els not to be admited, to so worthy an art, which doth take charge, not only of mens health, but also of ther liues, and limmes, and thus we end this part.

Eugiena is the iij. part, perteininge to the art of Chirurgie, or medicine, as we haue sayde before. This parte doth consist in the vj. thinges not [illegible]rall, called res non naturales, that is to say.

vj. things not naturall.
- In receauyng of the ayere,
- In meat, and drinke,
- In sleping and wakyng.
- In mouing, and rest.
- In fulnes, and emptines,
- And in affections of the minde.

This is also a special, and a necessary part, to be knowen of the Chirurgion, for without this knowledge, he can not geue conuenient diet, neyther yet conuenient order, for the gouernement, of the diseased, and sike patient, nor yet, at what time he shoulde slepe, at what time he shoulde eate, and drinke, or what maner of meates, and drinkes he should haue, and whether they shoulde be liquid in substaunce, or grosse, and thike, neyther shall he knowe whether the same meate, and drinke, may augment the disease, or not, by meanes wherof, he maye geue such diet to his patients, as may confirme ther diseases: As for example, in Elephantiasis, & cansers, which by eating of melancolike meats, or suche meate, and drinke as doth make adustion of the blood, whiche doth confirme them. Ther might be manye more thinges sayde of meate, and drinke, whiche is not materiall, to be spoken heare, for I thinke no man douteth, but that this instrument doth chifly apertaine, vnto this arte, for it is not possible, for a Chirurgion to cure his greued patient, except he geue

conuenient diet, and with conuenient diet, ma-
ny greate greuous woundes, and many other
cruel sikenesses, by the helpe of other conuenient
medicines, haue bin cured. And as for the go-
uernemẽt by the ayre, euery man that hath any
knowledge, will cõfesse that cold sikenes, which
are taken by colde, are to be cured, in places
wher the ayre is warme, or els it ought to be
made warme by art, accordyng to ỹ time of the
yeare, for it is on of the principles, & special ru-
les, which Galen commaũdeth vs to kepe, that
we shal cure euery thing, by his cõtrary, as heat
by could, cold diseases, by hot thinges, drines,
by moysture, and moysture, with those thinges,
that be dry, fulnes, by abstinãce and euacuatiõ,
emptines, by thinges of good nurrishmẽt, to fil
withal, watchin by things that moueth slepe: &
ouermuche slepe by keping of them wakynge.
Thus euery thing is ouercomed, and holpen by
his cõtrary, by meanes wherof, the Chirurgiõ,
doth more sauly and redelye restore to health,
his greued, and wounded patient, without
whiche thinges, and ther right vse, could not be
done. And therfore this part is called, a moste ne-
cessary, and principal thynge, apertaining to the
artist. Ther is an other vtilitie, in this parte
also, whiche the Chirurgion of necessitie, must
vse, for Galen sayeth, that euery artist, that
will rightly cure, must intend ij. thinges. The

firſt is to conſerue, and kepe, euery thinge that is in good ſtate, by his like. The ſecond is to expell, and cure thoſe thinges, that be contrary to nature, by ther contraries, whiche we can not do, without theſe .vj. thinges not natural. Ther fore it may be ſayd, neceſsitas non legem habet, therfore, ther ought no lawe to be made, againſt that thinge that muſte be of neceſſitie. As for example, of neceſſitie we muſt eate, and drinke, that we may liue. Therfore it were tirannical, to forbid vs to eate, and drinke, for they be proper thinges for vs, wherby we do liue. But yet the abuſynge of meate, and drinke, maye be ſpoken againſt, and good and iuſt lawes made, for the reformation therof. In like maner for abuſing the art of phiſike, or Chirurgery, there hath bin good and holſome lawes, made herto fore, and I truſte in our Lord God, ſhalbe here after againe. But to commaund from them, the knowledge of ther art, or any part, therof, or ther neceſſary inſtruments, or medicaments, wherwith they ſhoulde cure ther greued, and wounded patients, whiche other wayes, muſt of neceſſitie, periſhe, or els not to be cured at all: Such commaundements, or lawes, were tyrannical, and not to be well thought of, for that they ſhoulde let the workes of mercy, in this moſt excellent art of curing, to be miniſtred vnto the people, orderly, for ther ſaugarde, and curing

ging of ther diseases. There were muche to be spoken, of these vj. vnnaturall thinges, whiche maketh nothinge for my purpose, here in this place, for that, I intend nothing, but to proue that these be necessary instruments, for the art of Chirurgery, by certeine examples, as you haue harde: for these thinges, are spoken of, at large, not only in many worthy bokes, whiche are set forth, by Hippocrates, and Galen, but also in all other worthy mens bokes, that haue written of this arte at large, as it may apeare, at this present day: Some mē might here aske a question, why these are called, not naturall thinges, for it is to be thought, that slepe, meat, and drinke, mouinge &c. Should be natural. But for as muche, as both health, and sikes, doth come by these thinges, therfore, they be called not natural. They be not called against nature: For sikes, the cause of sikes, & the accedents, that folowe sikes, those be called preter naturam, and against nature. Neyther maye they be called naturall, for that, that sikes cometh by them. But they are indifferently called not natural. These thinges are so necessary for our bodies, as I haue sayd before, that we do not only liue by them, but the matter, and substanciall forme of our bodies, after generation, is increased, and meinteyned by them, and also, all the humors, & temperaments, with the spirits,

and other thinges conteined in the same body, should vtterly seace if it were not, but for those vj. things: Thus I conclude with these exāples aforesaid, to proue this part, to be necessary for the art of Chirurgery, doutting nothinge, but those that be learned men, and men of reason, will so iudge, for so haue the antient fathers before our dayes, apointed it to be. Nowe that you maye the better come to the perfet knowledge, of these thinges, I thinke it good, to declare vnto you, some of the bookes, whiche both Hippocrates, and Galen, haue written, Hippocrates, de elamentjs, Hippo. de Aqua Aere, & regionibus, Hippo. de flatibus, Hippo. de vrinarum differentiis, Hippo. de ratione victus salubris, Hippo. de ratione victus prauatorum, Galen de sanitatè tuenda, Galen de imperica, dieta, sub figuratione, Galen de aqua, Gal, de ptissana, Gall. de euchimia, & cacochimia, Gal de attenuante & crassante victu, with many more bookes, written by most excellent men, fence ther times, whiche were superflous, here to be rehersed, for as much as these are moste necessary to be vnderstande, and sufficient for the prose herof: And thus I commit this parte vnto your frindly iudgement, procedynge vnto the fourth part, called Semiotica.

Semiotica, is an other part, perteynyng to the arte of Chirurgery, whiche part doth iudge by

signes,

lignes, and tokens, what the diſeaſes are, and what be ther natures, and what humors or o-ther thinges be the cauſe therof, and whether they may be cured eaſely, and in ſhort time, or whether they be hard to be cured, and muſte be cured in longer time, or if they can not be cured at all: Or els whether it is neceſſary, that it be not cured at all, leſt worſe diſeaſes, ſhoulde come by the curation of them, and ſpecially, this parte is neceſſary, about the curation of woundes, to know which are deadly, and which are not deadly, and alſo which are mayned, and which are not mayned, and to foreſee, daungerous, and perilous accedents, whiche might chaunce vnto the wounded man, as paraliſis conuulſions, gangrena, ſpaſelus, and many other more daungerous diſeaſes, whiche the Chirurgiō ought not only to fore ſe, by meanes wherof he might reſiſt the ſame. But alſo, when any of the grieuous accedents, do happen, he might make a good, and a trew prognoſtication, what might happen after theſe grieuous, and perilous ſikenes, and alſo in woundes, that chaunceth in daungerous places, to prognoſticate, and declare the greate perill therof, vnto the ſike and grieued patient, or els vnto his frindes, as it ſhall be thought moſt conuenient: for except he make a true, and a iuſt prognoſticatiō, he ſhal get vnto him ſelfe diſhoneſtie, and cauſe

the

the worthy art, to be euill spoken of. This part of the arte can not be attayned vnto, without greate knowledge, and longe experience, and also a moste excellent wit. For Hippocrates sayeth in his Aphorismus, that this part, is the most hardest, he sayeth that the life of man, is shorte, the arte of medicine long, the occasions to minister medicines many, prouynge of experiments, perilous, but iudgment, and prognostication, of sikues, to be most difficult, & hard. Wherfore Hippocrates, and Galen, did will all men, that would auoyde sclander, & euill name, to be ware, and wise, in prognosticating, and not to be rashe, and quike. Howe many men haue gotten dishonnestye, for lake of knowledge, of this part of the art, and by mistakynge of the Symptomata, and accedents, it were wonderful, to number them. And also howe many like men, haue bin ouerthrowen, and vndone, for lake of knowledge of the same part, it is not to be spoken. Wherfore this parte is most necessary, and requireth moste diligent, and exact studis, as it doth apeare both by Galen, and Hippo. in Galen, wher he hath writte. vj. bokes, de differentijs & causis morborum, & Symptomatum, which doth chiefly perteine to this part of the art. And also that most excellent & worthy man Hippocrates, hath written. ij. deuine workes, wherin is conteyned diuers bookes, the

one

one, called his Aphorismus, and the other his prognostications, whiche are the most worthiest bookes that euer were written, for hym that shall practise in this arte, for therin maye he learne the deuine iudgement, of Hippo. And also howe to prognosticat rightlye, whiche iij. thinges, do most chiefly, and principally, apertaine to the arte of Chirurgery. Thus I haue declared vnto you, the iiij. principall partes, or as we maye terme them, the iiij. principall pilars, or foundaments of this arte, without the knowledge of which. iiij. no man may rightly, or methodically worke, in the same art. I dare not say, no man ought to worke in this art, that vnderstandeth not these, lest I should condēpne a great sorte, but I will saye, as Hippo. Galen, Guido, Valleriolus, Tagaltius, and many other worthy men do saye, that these are the principles of the arte, and they ought first to be learned, and trained vp, in the knowledge of these, before they be permitted to worke in the arte, for in the old time, they did first learne ther principles, and had them by harte, & then they were brought vp, vnder some conning maister, wher they might se the same put in practise, & so trained vp in most exact, & perfect experience: And thus, being brought vp, they were able to iudge in ther arte, & so they did constitute, and builded vpon these iiij. principles, a most excellent arte,

whiche

which Galē calleth Therapeuticon, (ꝙ is to say) the arte of curing, whiche part those that are disposed to red ther workes, may more plainly understand, and specially in a booke called introductio, seu medicus. Thus I haue proued these iij. parts, as I haue sayd before, to be the theorike part of Chirurgery, and we intend to proue Therapeuticon to be the practike part, for that it doth cure, diseases and greffes of mans body. Guido, Tagaltius, and other, did not make these deuisions of parts, as I haue done, but deuided the art into ij. parts, that is into theorike, and practike: for Guido sayeth, that he whiche would vse the art of Chirurgery, must be learned in the theorike part, as wel, as in the practike parte, but Guido vnderstandeth the theorike part to be phisike, and the practike part to be Chirurgery, as it maye apeare by his wordes hereafter, conditiones quæ requiruntur in Chirurgo, sunt quatuor, prima est quod sit literatus, secunda, quod sit expertus, tertia quod sit ingeniosus, quarta quod sit morigeratus: Requiritur, quod sit Chirurgus literatus, non tantum in principiis Chirurgiæ, sed etiam phisicæ tam in Theorica, quam in practica. In Theorica, oportet quod ipse cognoscat res naturales, & non naturales, & contra naturam, precipuè anathomiam, nam sine ipsa factum est nihil, in Chirurgia. The Englishe is this. Ther be iij. condicions specially required in a Chirurgion, first, that

that he be learned, second that he be expert. Third, that he be ingenious, and fourth, that he be well manered: It is further requisit, that the Chirurgion, be not only learned in the principles of Chirurgery, but also in phisike, as wel in Theorike, as in practike: In Theorike it behoueth hym to knowe thinges naturall, not naturall, and thinges againste nature. Thus it maye manifestlye apeare by the wordes of Guido, that he vnderstod the theorike parte, to be phisike, and the practike part to be Chirurgery, for other deuisions made he none, but vsed the art indifferentlye together (that is to saye) diet, purging medicamēts, and all other thinges aperteininge to the arte of Chirurgery. These iiij. partes, that we haue spoken of before, were accounted to be phisike, as Guido, and all other later writters do make mention, and euery one of them supposeth, that a Chirurgion ought to know these partes, eyther els he can not rightly, and methodically, worke in his arte: But when he doth vnderstande these partes, and is well brought vp in experience, in the same, and hath also good vnderstandyng, and knowledge both in the simples, and compoundes, wherof he maketh his medicamentes, and hath sene longe experience, and vse of the sam, I thinke hym then, a man mete, and worthy, to be allowed, to vse the practike part, of Chirurgery,

or els

or els not, for other wayes, he shoulde be ignoraunt in the curation of many grenouse diseases, whiche doeth aperteyne vnto this art, that can not be cured other wayes, but by the administration of the hand, for this part called Chirurgia, is the last remedye, in the arte of medicine, and cureth those things, whiche are moste hard, and difficult, to be cured, and therfore it is acounted amongest the auntient writters, as both Galen, and Hippo. do affirme, to be moste profitable, and most worthy, as we shall declare, more hereafter, in the treatise of the method of curing called, Therapeuticon, and thus, we end this fourth part, called Semiotica.

Now it doth behoue vs, to speake of the last part, called Therapeutica, and although it be last in number, yet it is chiefe in effect, and most profitable in the cõmon wealth. For Therapeu, is no other thing to be vnderstanded, than curatio: And curatio, is nothing els, but to helpe mans body of woundes, sikes, and other infirmities, as I haue sayd before. Therfore Guido doth saye, that this art doth restore mans body vnto health, by the curation of woundes, vlcers, tumors against nature, fractures, dislocations, and all other infirmities, wherwith the same body is greued. And he addeth and sayeth further, as muche as lieth in the Chirurgion to do. For he sayeth, that it lieth not alwayes in

the

the artist, to restore his sike patient to health, for that, that many diseases be incurable, which the artistes ought to vnderstand, and know, and to make true, and right prognostication therof, lest he should get vnto himselfe greate shame, and bringe infamy, and sclaunder to the noble art. Therfore, one Vegò, a Spaintard, who hath made a worthy commentary vpon the prognostikes of Hippo. sayeth, that it doth behoue the artiste chiefly, to prognosticat rightly, & truly, of those things, which are to come, which being vnknowen, neyther could the daunger therof be auoyded if it were possible, neyther yet should: The artist auoyd, a sclaunderous and pernicious name. And therfore he deuideth this art into iij. parts, that is, into agnostica, prognostica, & curatiua. Agnostica, he vnderstandeth to be, the knowledge of natural thinges, of things not naturall, and of thinges againste nature. Prognostica, he vnderstandeth to be, a right iudgement, in the fore sayd thinges, whiche he doth gether by the Symptomata of the bodye, & other excrements, whiche nature doth auoyde. Curatiua, is that part which foloweth both these and with knowledge, and righte iudgement, truely and rightly, prognosticating the same, he doth take vpon him, perfectly to cure, mans body, of those greffes, and diseases, wherwith it is hurt, eyther els, if the same may not be cured,

ta

to preserue the same, from further inconue-
nience, as much as is possible for this art to do.
Thus it semeth to me, by the wordes of this
greate lerned man, as well as by the wordes of
Guido, &c. That this parte of the arte, called
Therapeutica, or curatio, consisteth in .ij. speciall
points (that is to saye) in the curinge of mans
body perfetlye, and in the preseruation of the
same body, when the diseases are incurable, as
in cancers, &c. as we haue sayde before. Ther
be other learned men that deuide this arte, but
into .ij. parts, that is to say, into Theorica, and
practica. Theorik doth consist in the exact, and
perfet knowledge of these iiij. partes, which
we haue spoken of before, that is to say, in Phi-
siologia, Pathologia, Eugiena, and Simiotica.
And this .v. parts named Therapeutica, doth
consist in the right practising, and vsing of con-
uenient remedies, to cure mans body withal,
by the helpe, vnderstandynge, and true know-
ledge of those thinges aboue specified, and for
as much as this part, doth bringe to passe by an
operation, and practise done with the hande, or
ministred by the hande, therfore this parte is
called practica, that is to say, practising, & puting
in vse all such necessary things, as may apertei-
ne, eyther for the curation, or preseruation of
mans bodye. And for as muche, as these .ij.
thinges are brought to passe, & done, by certein
wayes,

wayes, and meanes, which reason hath inuented, and experience hath found true, and without these thinges, we can not rightly cure, or bringe to passe the desired scope or end of oure art, which we do intend. Therfore, it followeth of necessitie, that we must nedes vse them, eyther els, we shal not vse the practike part, which is the only ende, and function, of our vocation, and art: And these thinges, be cõmonly termed instruments, which instruments, are apointed of almighty God, to helpe vs in the time of nede, for without these, we can doe nothinge in this art. The firste is diete, the second is medicaments, the third is our handes, to minister the same withall, and these are named general instruments, and also special, for that, that all the auntient fathers, and moste excellent men of this arte, did alwayes so vse them.

Wherfore, I thinke ther is no reasonable man, or any that is learned in this art, that will saye the contrary, except he will wilfully, and willingly, condemne both reason, & experience, & not only experience and reason: But also these y. most worthy, and famous men, Hippo. and Galen. This part or those that vse it, hath also found out many notable medicaments, with ther natures, & hiden properties, whiche otherwayes, by the Theorike parte, could neuer be found out, yet by long practise, and experience,

the natures, qualities, and hiden properties, are found out, to no small helpe of the art of medicine, for by ther natures, and qualities, they are methodically vsed, and do cure greffes, and diseases as sikneses, which be hot, are cured by cold thinges, those that be moyst by dry things, &c. But those whiche do cure by hiden properties, are suche, as no reason can be made vnto, as for example. To expell venim, eyther in the pestilence, or in morbo camilliontiaci, in lepra, or in bitinge of anye venimouse beaste. these are rather cured, with medicaments, whiche doth it of propertie, rather then qualitie. Thus it doth behoue the artist, whiche will deale in this parte, called Therapeutica, or practica, not onlye to haue perfet knowledge, in all these thinges aforesayd, but also to haue a very exact knowledge of all such simples, as he will make his medicaments of, or as he doth intend to minister vnto mans body, any maner of waye, not only as is sayd before, ther natures, and temperaments, but also ther qualities, and hiden properties: And also the times, whē they should be gathered, howe they should be kept, and preserued, howe long they will continue in ther vertue, and strength, and whether they be of more force and vertue when they be grene, or when they be dry: All these thinges, doth apertaine vnto the artist to know, and also, to what

vse,

vse he ought to minister the same, & what commoditie maye come therby. These thinges, as I haue sayed vnto you before, are knowē by.ma ner of wayes, that is to say, by reason, and experience, neyther can they be knowen, by any third waye, as Galen sayeth in his.iij. booke, named Therapeuticon. Therfore it is requisit, that this artist be not only learned, in the Theorike part, as we haue sayd before, but also, to be learned, and brought vp, vnder some cunnyng man, whiche hath good knowledge in the same artf, or other wayes, it is not possible, to come to the exact, & perfet knowledge thereof, whiche is chefly and principally required. If I shoulde tell you, of the vngratious witchcraftes, and of the foliih and mischiuous abuses, and misuses, that haue bin in times past, and yet in our dayes continually vsed, ye would not alitle marueill therat: But for as much, as it hath not only tu the dishonor of God, but also, the state of the common wealth: I haue thought it good to declare vnto you, part of ther wicked doinges, ỹ it may be vnto you which professeth this art, an ryample, to auoide the like most wreched dedes. These thinges, I do not speake to you of heare say, but of mine owne knowledge, In the yere, 1562. I did se in ỹ.ij. hospitals of Londō, called S. Thomas hospitall, & saint Bartholomewes hospital, to the number of C C C. & odde pore

people, that were diseased of sore legges, sore armes, feete, and handes, with other partes of the bodye, so sore infected, that a C. and ✠✠. of them, could neuer be recouered, without los of a lege, or an arme, a fote or a hande, fingers, or twes, or els ther limmes crouked, so that, they were eyther mayned, or els vndone for euer. All these were brought to this mischefe, by witches, by women, by counterfet Jauils, that toke vpon them to vse the art, not only robbing them of ther money, but of ther limmes, and perpetual health. And I with certeine other, diligently examinyng these pore people, how they came by these greuous hurtes, and who were ther Chirurgions, that loked vnto them, and they confessed, that they were eyther witches, whiche did promise by charmes, to make them whole or els som women, whiche would make them whole with herbes, & such like thinges, or els some vacabound Jauil, whiche ronneth from on countrey to an other, promisinge vnto them health, onlye to deceaue them of ther money. This faulte, and crime, of the vndoynge of this people, were layed vnto the Chirurgions, I wil not say, by parte of those, that were at that time maisters of the same hospitals, but it was sayd, that Carpinters, women, lecherers, coblers and tinkers, did cure more people, then the Chirurgions. But what maner of cures

they

they did, I haue tould you before, suche cures, as all the worlde may wonder at, yea I say such cures, as maketh the deuill in hell to daunce for Ioy, to se the pore members of Iesus Christ, so miserably tormented. What shall I saye here vnto, but lament, and pray vnto our Lorde Iesus Christe, for his pretious blod sake, that he shed vpon the crose, to illuminate the hartes of the maiestrats, for amendement hereof. And that this rablement of ronneagats, with whitches, baudes, and the deuils soth sayers, with tinkers, coblers, and sow gelders, and all other, ther wicked coherents, of these same deuilishe, and wicked sectes, whiche doth thus abuse this noble art of medicine, to the vtter defasinge of the same, maye be reformed, and amended, and euery on to get ther liuyng, with truthe, in the same arts, that they haue bin brought vp, and well experienced in, eyther els, to be greuously punished, as they be in all other countryes, and as they haue bin here, in this countrey, in times past. For feinge ther is lawes made, for him that stealeth a shepe, an ore, or a hors, whiche is but a beast, and serueth to mans vse, and he that loseth the same, loseth no more, but the value of the vse therof: why maye it not be as well considered, for the los of an arme, or a legge: ye and many tymes of the life, whiche these wicked generation do spoyle, I thinke,

the prince is bounde in conscience, as wel to punishe those false, and wicked, pernitious deteiners, which doth not only destroy ꝯ limmes, of mā, but his life, as to punishe these, which steale sheppe, oxen, or horses. Of this sort, I thinke London to be as well stored, as the countrey: I thinke ther be not so fewe in London, as thirty score women, that occupieth the art of physike, and Chirurgery. These women, some of them, be called wise women, or holy, & good women, some of them, be called witches, and vseth to call vpon certeine spirites, and some of them, vseth plaine baudery, and telleth gentil women that can not haue children, howe they may haue children, what maner of other sortes, and sectes, ther be of these, as some for sore brestes, some for ꝯ stone, & strangury, some for peine of the teetht, some for scald heades, some for sore legges, some cunning in mother tomsons tub, and some to helpe maydes, when they haue lost their maiden head, when ther bellyes are growen to greate, to make them small againe, with a thousand more: Galen in his booke of sectes, did neuer make mention of the fourth parte so many, I thinke, if this worshipfull rablement, were gathered to gether, they woulde make a greater processiō, then euer did the monkes, the friers, & the nūnes, when they did swarme most in London. This vnprofitable company haue so increased,

creased within the Citie of London, that all the countreys in England, haue taken in sample therof, yea and at this daye, all the countreis in Christendom, may wonder at our lawes, in suffering, or meintemyng of the same: wel I saye, we will let all these passe, with tinkers, cobblers, souters, and sowe gelders, and a greate many of occupations more, wherof, some commeth out of Fraunce, some out of Germany, and so of other countreys, some for religion, and some for piking of purses &c. All these nowe, are become greate Phisitions, and Chirurgions, to no small auauncement, of this noble art of medicine, for there noble, and worthy cures, doth beare witnes therof, & geueth so good report vnto them, that at this daye, the learned Phisitions, and Chirurgions, maye not a litle reioyce: wel, I say no more, but God amend al, and except these thinges, be quickly amended, I thinke the diseased people, and suche as haue vlcers, woundes, diseases, and sores, are like to haue smal helpe, & if it shall chaunce, the prince to haue warres, then are this copanye that I haue spoken of, like to serue, and I doute no thinge, but that the souldiers shall haue greate courage to feight, for so muche, as they shall haue, such a goodly company of Chirurgions, to cure them, when they be wounded. as for other Chirurgions, ther will be but a few lefte,

except better order be taken, & that with speed. Well, nowe we will proceede to oure matter againe.

Nowe my welbeloued brethren, ye haue harde of this vngratious company, with their damnable dedes, which may be vnto you, an example, to incorage you, to flye ignorance, and to learne the exact, and methodicall waye of curing, according to knowledge, and also to know those thinges, that doth aperteine vnto ỹ same, not only these .v. parts, aboue rehearsed or .iij. or ij. as it semeth good to you, to deuide them, for it is not materiall, as Galen sayeth, so that you vnderstand the thinge. Not only these, I say, ought to be perfetly knowen, but also, all medicines, both simple, & compound with their natures, and properties, their operations, and right aplications, and at what tyme the same ought to be ministred, to what partes of the body, and for what griffes, and diseases: and also, according to right indicatiõs take, what ought to be first ministred, what next, and so to the last. All these thinges, as I haue sayd, do aperteine vnto the right, and true Chirurgion, not only to know, but also orderly to folow, or els he shal be acounted an empirike, and litle better, then on of these rude rablemẽt, which I haue spoken of before. Wherfore, my well beloued brethren, that vse this art of Chirurgia, I exort you

in the

in the name of almighty God, that you your
selues, be not only diligent, in learning of all
these parts, and other thinges, necessary aper-
teining vnto your art: By meanes wherof: not
only murther, and other greuous misfortunes,
which might happen, through your ignorance,
may be auoyded, but also perpetuall sclaunder,
with all other infamouse reporte, and displea-
sure, maye be auoyded also. And that in like
maner, your seruaunts, and children, whiche
you do intend to bringe vp in this art, be lear-
ned, not only to writte and rede, but also in the
tounges, that he may more exactly, vnderstande
these partes, as I haue sayd before: And so, by
this meanes: you shalnot only restore the art,
again vnto her good name, which is almost lost,
at this present day, through that foule, and vgly
monster, ignorance, but also get vnto your sel-
ues, perpetuall honor, and good fame: And fur-
thermore, by your excellent knowledge, & ver-
tuous liues, & cunninge dedes, which foloweth
after, and are the frutes of knowledge, by these
thinges, I say, and with the helpe of the highe, &
mighty Lord God, you shal abolish, & put down,
these wicked and pernitious sectes, whiche are
no lesse vnprofitable, vnto gods people, in the
common wealth of ther countreies, then cater-
pillers, and grashopers, are vnto the frutes, and
herbes of the grounde, which sectes, be not only
perni-

pernitious, as I haue sayd before, but perilous, and sclaunderous, vnto you, that be the true professers of the art. for they call themselues, by ỹ name of Phisitions or Chirurgions: And the simple ignorant people, do so receaue them, or thinke them to be, but in deed, they be suche as Christ speaketh of, wher he sayeth, that they come in shepes clothinge, and be rauenynge wolues, so these come with good names, and be crafty, and pernitious deceauers, which are to be driuen out of euery good comon welth.

Thus most gentill reader, I haue troubled you with a long talke, desiring you, to bere with my simple and rude stile, wishynge with all my hart, that it had bin better, & desiryng you most hũbly, wher you finde any faultes, courtesly to amẽde the same, or els to geue me knowledge, and I shall be as willing to amend them, as I haue bin diligent in settinge it forth, prayinge you to leaue of sclaunderous wordes, and euill iudgement: By meanes wherof, I haue bin greatlye impaired, not only in my good name, but also in the profit and comoditie of my arte, which is to my great hinderance: And this hath partly risen, by a booke of Chirurgery, which I haue lately set forth, to my great cost, & charge, and some men hath not let, to saye, that it was onely doctor Cuninghams doinge, and none of mine, vnto whõ I answere: That Cuningham

was

was the writter therof, and put the same booke in order, as you may now see, for I my selfe, hauing not perfet vnderstanding of the tounges, required him, for the more perfection therof, to put in, the Greke, and Latin wordes, in suche sortes, as he thought good: And for the matter in the most part, therin conteined, you may very wel perceaue, that it was myne owne practise, as the storyes therin cõteined, for the curation of diuers people, doth declare, whiche I my selfe did cure, as it maye more at large apeare, in the same booke: And for the medicines that be writ ten in the same booke, ther names, whiche deuised the same medicines, are put vnto them, so that, this is but a sclaunderous, vntrew, and malicious report, only to deface me, of my good name, with out any deserving, or cause reasonable: For it is wel knowē, that maister Cuningham neuer did any suche Cures, as ther is men tion made of, neither yet is maister Cuninghā any Chirurgion, as ye maye perceaue further, in his owne epistle, written vnto the same booke, wherin, he doth not only declare, my peines and trauail, in collecting certeine partes of Chirurgery, but also my greate expenses, and peinful labours in collecting, and setyng forth of the same. These sclaunderous & euil wordes, haue caused me, to set pen to booke my selfe, to auoide that foule, and euill fauoured monster,

false

false detraction, and also to spare my expenses, whiche I before did lese, amongest unthankful & ingrat persons: And I have taken paines, nowe my owne selfe, without any other helpe of lyuinge men, at this present daye, but of my owne trauaill. & collected them out of these famous authors, which I have before rehearsed vnto you. and although it be not in so good forme, and eloquent stile, as it might have bin, if a better learned mā, had taken it in hand, yet the truth, is not to be reiected, because of the barbarousnes of the stile, or wordes. Thus I leaue of, lest I should be tedious vnto you.

Now I will speke of the end, of this noble arte, or as you will saye, to what ende, this arte doth serue: The ende of this arte, of medicine, is, to restore mans body to health, as much as lieth in this artist to do, so that, the end of this arte, consisteth in the curation of diseases, or as we may terme it, restoring of helth. For man at his first birth, was cast into this worlde naked, and vncouered, requiringe the helpe of other thinges, to couer his nakednes withall, neuer leaninge cryinge, and wepinge, till suche tyme, as reason and nature had prouided for him, suche necessary thinges, as did growe vpon the yearth, eyther eis, vpon some other creatures, by meanes whereof, he was both nurrished, and also clothed, & also by the vertue of other

thinges,

thinges, that the yearth brought forth, restored to health, in the time of his grevous infirmities. but how was he restored to health? Truly by arte. And by what art, euen by the arte of medicine, whiche doth comprehend both phisike and Chirurgery, with the knowledge of all simple medicines, and compound medicaments, and al other thinges, what soeuer do apperteine vnto the same. And therfore I will say, as that worthy man Hippo. That this arte is most honorable & worthy, for that it doth intend, to kepe mans body in health, and to remoue sickines. Therfore it is sayde, that the end of Chirurgia, is the restoringe of mans health. Nowe let vs consider, whether this art be like vnto other artes, or not. In some thinges, we say it is like vnto other artes, & in some thinges, it is not. It is like vnto other arts, in that it doth consist in a multitude of principles, whose affectes are, rightly to bring to passe, or finishe some thinge, whiche we intend to do, for Aristotle, in his. 6. Ethic. cap. 4. doth define arte to be a certaine order of doinge, placed with habit, and vnderstandinge, worckynge vpon some subiect, to bring to passe, and finish some thing, that he doth intend, by the same arte. so that, what thinge soeuer is brought to passe or done, it must nedes be done by some one art: In this, the arts of medicine is like vnto all other arts,

for

for that it consisteth in doinge, and bringing to passe, or as we may terme it, in restoring health, or curinge mans body, being subiect ther vnto. But other wayes it doth differ, & doth require a further knowledge, then the common artist doth. It is requisite, that this artist, which intēdeth to vse the art of medicine, should be very well learned in the speculatiue part of his arte, as well as in practise. It is impossible to cary in minde, so many considerations, so many obseruations, and so many inuentions, as this arte doth require. And therfore it is requisite, that he be not only well learned in the principles of his arte, but also that he be studious, in the workes of other excellent men, wherin he maye learne ther witty and ingenious deuises, to helpe this artist the sonner to bringe to passe his, desired ende. In this, it doth muche differ from other arts, which worketh only by experiēce, in witty bringyng of thinges to passe, without any further consideration, neyther do they nede any suche excellent learnynge, for that, thers doth consist chefly, vpon experience and practise, and hath not so muche regard vnto the life and health of man. For this arte doth only intend, to saue mans life, in the tyme of necessitie, and also to remoue awaye suche greuous sikenesses, as might anoy and disquiet, both body and minde. Wherfore, this artist is chefly to

be con

be considered, and loked vnto, not only to be rewarded for his excellent cunning, in restoringe mans body to health: But to be sene vnto, and throughly examined, whether he be learned, in this art, or not, if he be not learned, neyther vnderstandeth the principles of this art, then he is to be forbiden this art, for the worthines therof: for this worthy art, worketh vpon mans body, for whome all this worlde was made, and all thinges, therin conteyned, and the almighty Lorde, had so great care for man, that he did not only make these thinges for him, but also made him Lorde of them, and gaue vnto hym strayte lawes, that he should for see, that one mā should not kill and destroy an other, neyther wilfully, neyther yet willingly: Then I must conclude, that who soeuer doth take vpon him, to minister in this arte, for the sauegarde of mans life, and being ignorant in the principles therof, as I haue sayde before, he takinge vpon him, and the man perishynge in his handes, through his defalt, I say this is murther, and this is not the right end, that art requireth, neyther is it sufferable, in the common wealth. And therfore it was not in veine, that this worthy man Guido, did say, that a Chirurgion ought to be learned, not only in the principles of Chirurgery, but also in the principles of Phisike, ye and also in thinges, both naturall, and not natural, and

thinges

thinges against nature, without the knowlege of which, he should neyther rightly worke, neyther yet bringe to a good end, the desired scope, which is required of the artist. Thus you may perceaue, for this first propertie which Guido, speketh of, wher he requireth that a Chirurgi should be learned, it is euen so necessary for hym, as the head is for the bodye, cutte of the head, and se what the body can do, although the body hath handes and feet, and other necessary members: yet because it laketh knowlege, and the vse of reason, which was conteyned in the head, and should haue bin distributed to the rest of the body, to moue the same, and cause it to haue done the actions of the mind, through default herof, nothing might be done: Euen in like maner, the Chirurgion laking knowledge of the principles of this art, can do nothing rightly, nor profitably, but he shal alwayes be in daunger, eyther to kill or to mayne same man, for that he laketh that reasonable, and methodicall knowledge, which this art doth require, beinge the head and principle therof. It is not vnknowen vnto you, what maner of seruice the Chirurgion doth serue in, and in what places, at what tymes, and how necessary it is in the common wealth: And although, other men haue written verywell herof, and that I do not doute, but that you haue very well considered

the

the same yet for as much, as this most excellēt seruice, is not to be neglected, or a light acount to be made therof: I haue thought it good, for that it pertayneth to my matter, some thing to geue you warnyng therin: I haue declared vnto you in the beginning of this proyme, the noblenes of this arte, and howe it is to be honored amongest men: for that it proceded from the almighty Lord God, and was vsed and set forth, by moste noble and worthy princes, and many other worthy men, of moste excellent vertue, and learninge: And nowe at this daye, eyther through negligēce of the vncareful magestrats, or els through our euil natures, it is vsed by a sorte of vnlearned persones, to the great ouerthrowe, and dishonor of this worthy art, yea and almost to the vtter los of the methodicall, and trew knowledge therin: which may be no small daunger hereafter, except spedy remedy be had herin, and that noble persons be careful for this so necessary an art, which Kinges in times past, did not onlye geue great rewardes, vnto those learned mē which set it forth: But also they thē selues did vse it, by meanes wherof, they got vnto them selues immortall fame, in that they did deliuer their people, by vsynge of this arte, from so many greuous diseases, whiche dayly they wer brought to death withall: Thus these gracious and mercifull princes, were not vn-

careful for ther subiectes, and they did not only build certeine scholes, that this arte might be taught in: But also they did deuise medicines, & ministred the same, vnto those that had neds, in such good order, and with suche knowledge, that manye thousands, were restored to their health ther by. and by ther examples, they incouraged many other noble persons, and also excellent learned men, and men of excellent witte, to study and practise the same, to the great commfort of ther common wealth, and rewarded them with greate rewardes. But nowe alas, in this vnhappy tyme of ours, this art is not only neglected, and vnprouided for, but also despised, abhorred, and euil spoken of, by meanes wherof noble persons, and men of great learnynge doth rather hate it, then seke meanes or other wayes, to reuiue it againe: For I saye once againe, in this our vnhappy tyme: That taylers, showmakers, cokes, and carpinters, are had in more estimation, then these noble artists be. Yea I thinke iuglers, players, ye and Jack sole with his soles cote, shalbe as wel esteemed, and placed in as neare romes vnto the magistrats, as these most excellent artistes shalbe. Well, I will say no more, but if that noble man Galen were aliue, whereoth saye in his firste booke de methodo medendi, that drunkards & riotous parsons, were more regarded, then

men

men of knowledge and learnyng, and also how that cookes, carpinters, smithes, and manye other occupations did roune from ther artes, & take vpon them the art of medicine, I thinke if he were nowe liuing, and in our Countrey, he would not a litle mervail, to see what a disordred company ther is now at this day, which vseth this arte. vseth this art, nay, abuseth this art, most wickedly & vngodly, to the great dishonor of our countrey, and to the distruction and infamy of this worthy art: What, shal I saye, that these people be suffered, nay, rather maintened, in this vnhappy mischef. For I haue knowen, not only noble persons to meinteine them, who haue written ther letters in ther defence, to kepe them from punishment, when they haue cõmitted moste wicked deedes, but also cauled a laive to be made, that euery one might occupy this art, without any punishment, not only shoomakers, and taylers, carpinters, and tinkers, and suche other as Galen doth vtterly condẽpne, & speake against: But also witches, and baudes, conjurers, and a sorte of false sothsayers, I will not speake of a multitude of strangers, as pouch makers, and pedlers, with glas makers, and coblers, whiche roune out of ther owne Countryes, and here become noble Phisicions, and Chirurgions, such as nowe is most in estimation, and ruleth all the roste in ours

countrey, so that the poze Englishe men, and suche as haue serued in the time of warres, with expenses of their goodes, and los of their liues: yea and the rest of them that be liuyng, must of necessitie serue at al tymes, both by land and by sea, as wel in the tyme of warres, as in the time of pestilence: These poze men I say, are constrained to serue, to their vtter vndoynge, and when they come whome again, they, ther wiues & their children, may goo pike muscles, for this Joly Company afoze spoken of, haue taken by all their acqueintaunce, whilest they be seruing in the warres. Come to anye of these straungers, or any of these other people, when the prince should be serued, and one will saye I am a tayler, an other will say, I am a shoemaker, and the other wil saye, I am a woman, so that then they wil make delayes, by meanes wherof, they will not serue: And thus the prince, and the common wealth, in the time of necessitie, is vtterly vnserued, for this Company, is content to take the liuing of Chirurgions, & the name to, so longe as their is no nede of seruice for the prince, but then they haue new names, and if they be straungers, they will then trage home again, into their owne countryes, or els hide them out of the waye, or els reteine to some noble man, by meanes wherof they will be defended frō seruice of the prince: And thus with

this

this maner of disordred shiftes, the princes with ther people, are not only euill serued, and sometimes not serued at all: But the noble arte of Chirurgery, is vtterly ouerthrowen, & brought to ruine, and the trewe professers therof, at this daye, be so fewe in number, that it is to be wondred at. I haue my selfe, in the tyme of king Henry the viij. helpe to furnish out of London in one yeare, whiche serued by sea and by land iij. score and xij Chirurgions, which were good workemen, and well able to serue, and all Englishe men. At this present daye, their are not xxtiij. of all the whole Company of Englishe men, and yet the most part of them, be in noblemens seruice, so that, if we should haue nede, I do not knowe wher to finde xy. sufficient men. What do I saye sufficient men: Nay I would their were x. amongest al the company, worthy to be called Chirurgions, and let the reste doo such seruice as they maye: for if their be nede of seruice, I thinke ther Chirurgery shall apeare to some mans grefe and peine. Thus I leaue of, and go to my matter agayne. My brethren, you that be Englishe men, and professeth this noble arte, remember I saye, your vocation, and be not discouraged, for that, that this rablement, doth flourishe, and that straungers are had in suche estimation, which I know, is vnto you no small discouraginge: But I do not doute, in

tyme, God shall stire vp the hart of the prince, with her graces noble Magistrats, to consider the greate perill, that maye growe therof, not only in the vtter los of so worthy an art, whiche of necessitie muste neves be lost amongest vs, that be English men, except prouision maye be made, that these worthy artists, may haue sufficient liuinge, to meinteine them withall: But also to fauorse, that this common welth may be serued with our naturall, trew, and leige countrye men, and not to prefer straungers, whiche commeth rather hither, for ther owne gaine, then for anye good loue, that they do bere vnto vs, and in the time of our greatest nede, doth forsake vs. Therfore, I praye you remember, that ye be very studious in this arte, and diligent, and nette, in the practising therof, and also to be modest, wise, and of good maners, and behauiour, & that you lacke none of these good properties, that we haue spoken of before: lest when you shalbe called for, in the time of necessitie, to serue Princes, and other noble persons, ye do not onlye dishonour your selues, and your countrye, but this worthy arte also. Remember I praye you, what greate charge is committed vnto you in the tyme of warres, ye haue not only the charge of mens limmes, but also of ther liues, whiche, if they should perishe through your defalt, eyther in neglectynge of any

any thing, that were necessary for ther health, which you ought to be furnished withal, either els through lacke of knowlege, which ye ought to haue in your arte: I say, if these defaults be in you, and the people perishe in your handes, you cannot excuse your selues, of your brothers death. Therfore, as you would this arte should prosper, remoue from it, suche pernitious occasions, as might be hurtfull therunto. For if we shall be bloody murtherers, or gredy & couetous catchers, & oppressers of poore people, let vs not loke for the fauor of God, neither yet to prosper in our art, or if we shal be necligent in prouiding of such necessary thinges, as may be for the helpe of our diseased patiets: Elsereles if we shall lacke knowledge for the right vse, & administration of the same, we shall then, be slaunderous vnto this excellent arte, and vnworthy professers therof, and in very dede, accounpted no better, then these rude runagates, and bucherly bogleches are. Remember also, the continuance of your art, as our forefathers haue done before our time, whiche hath left no small number of worthy bookes, for vs to perwse, whose diligence therby, for the continuance of this arte, doth most manifestly apeare. And like as, they haue with most diligent study, deuine knowledge, and most willing harts, lefte these ther workes, and labours, vnto vs, ther

posteritie, to be as it were guides, and moste sure doctrine to folowe: So I would wishe, that we with careful study, and louyng harts, folow their preceptes, as louinge children ought to folowe the profitable commaundements of ther careful fathers. And al you that be young men, I requeste you also, that you be diligent in seing of other excellent mens workes, and not to be to bolde, and presume to deale with thinges aboue your knowledge: But in doubtful, and dangerous matters, to desire counsaill of the graue, and auntient men, who hath more knowledge, by long experience, and able to geue better iudgement, then you are: By means wherof, the patient, shal not only be the better prouided for, but you also discharged of great blame, whiche might hapen, if any thinge came to the like patient: But well. Let your honest maners, be equall vnto your excellent knowledge, and practice, in this worthy arte, se that ye be faithful, trusty, and trew, vnto your like patiēts, honest of behauiour, sober of life, and comfortable, of wordes. And also, se that ye serue God, and loue him, and pray vnto him, at all times, that the holy goste may assist and strengthen you, in all your workes, and enterprises, which you do take in hande, so that they maye all turne to the commoditie of the like patient, and to the glory of God. promisinge no health vnto them,

but

but thy faythfull and peinefull diligence, for healthe lieth not in thy handes to geue, but in the might and power, of the almighiye Lorde God, vnto whom be all honor, prayse, & glory, worlde without end. Amen.

Thus moste louinge reader, I beseche thee, to spare me thy good worde, for my peinful trauaill, whiche I haue taken herin, for the comon welth sake, and for the furtheraunce, of those that be young men, of my company, and thinke not, that I haue done it, to teache any learned man, but rather, to incorage those that be better learned, to be stowe their diligence, & trauail, eyther for the amendement of this, or els for the setting forth of some better worke: Thus taking my leaue, I beseech the eternal God, to prosper this moste worthy art, and all the trew, and right, professers of the same.

.FINIS.

THOMAS GAILLE

Vnto the frindly reader ſalutations.

MY frindly and welbeloued brethren, when I did conſider with my ſelfe, the greate defect and imbeſilitie, whiche doth remaine amoungeſt our cõpany, for lacke of learning in the ſpeculatiue part, of this worthy art of chyrurgery, whiche chifly doth aperteine vnto the ſame. And cõſideryng with my ſelfe, what great ignoraunce, and infamy, hath growen to our company therby, I haue not bin a litle careful, to remoue the ſame thinges from vs. And cõſidering with my ſelfe alſo, that theſe thinges can not be remoued, but by knowledge, and that knowledge cã not come, but by reding, and hearinge, and reding is vnprofitable, except it be vnderſtand. Therfore, I haue with great diligen-

ce, ſo-

ce, colected, and gathered to gether, these, 4. bookes of Galen, called Therapeuticon, and beinge translated into the English tounge: I haue dedicated the same vnto you, to that ende, that you may with the like diligence, & study, receaue pleasure, profit, and great commoditie, by these bookes, which I heare deliuer vnto you, with peinful trauail, great cares, and charges: But when I did consider these deuine, & most excellent bookes, howe profitable, and comodious, the same should be vnto you, I say, not only to you: but to the whole common wealth of oure Countrey, and what greate honor shoulde growe vnto mine owne naturall Countrye men herby, and also what furtherance, and increase of knowledge, it shalbe vnto those, that profes this arte. I neyther regarded mony, nor profit, nor passed for any paynes, but yelded my carefull study to serue your turne, in this moste deuine worke. And

more

moreouer, I thought it my bounden duety, to helpe to raise vp, that most famous man, Galen, who hath lien so longe buried, with that foulle monster, Obliuion, from the knowledge of our naturall tounge, that so worthely, hath deserued, immortall fame. Nowe my brethren, there are iij. speciall points, that are to be considered in these bookes, the first is, to whom you doe ministeer, and to what end, your ministration serueth. The second is, with what thinges you doe ministeer, and what method you ought to kepe, in the time of your ministration. The iij is, what maner of knowledge ye ought to haue, that will cure methodicaly, and rightly, by this ministration. To whome this artiste doth ministeer, it is easely knowen, for he doth ministeer to mans body, whiche is subiect vnto the art of medicine, and the end, and affect of his ministration, is to cure mans body, of suche

hurts,

hurts, and diseases, as the same body, is anoyed, and troubled with. The second doth consist in those thinges, that you cure with all, and they be iij. (that is to say) conuenient diete, or as we may terme it, conuenient gouernment of the sike patient, and conuenient medicaments, apt, & meet, for the disease, and also an apt, and conuenient person, methodically, and rightly, to vse these vj. The iij. is, what maner of knowledge, this parson ought to haue: Galen doth very wel, describe his knowledge, in these bookes, against that folish braging Thesalus, how he would take vpon hym in. vj. monethes, to make a man perfect in this arte, and yet he him selfe, but a woolman, or as we may terme him, a spinner, and carder of woolle, whose folishe stupidity was such, that he would compare with Hippo. an Galen. and therfore, Galen hath written against him, in all these bookes,

not

not only condempninge hym, but condemp-
ning all other ignoraunt persons, whiche
vnderstande not the principles of this arte,
and specially, other artistes, as carpinters,
smithes, cookes, weuers, and women, which
doth leaue ther owne honest occupations,
wherin, they haue bin brought vp, and
doth arogantly, & presumtuously, take vp-
on them, this moste worthy arte, wherin
they be vtterly ignoraunt, and if they cure
any thinge, it is but by chaunce, and not by
method as you may perceaue, in his firste
booke. Ther is also, an other thing to be no
ted, that Galen doth not make suche de-
uisions, betwixt woundes, and vlcers, as we
commonly doe, for he doth name all those,
that cometh with solution, or separation of
the skine, Elkos in greke, (that is to say)
an vlcer: But if you doe diligently, consider
Galens method, as in the curatiõ, you shall

finde

fynd it moste excellent, and whiche is to be vnderstand an vlcer, and whiche a wound, &c. Now ther resteth no more, but your peinfull trauaill, and study herin, and euery on of you, brotherly, and frindlye, to haue conference herein, one with an other, by meanes wherof, the trew meanyng, shalbe the better vnderstanded, and you your selues, shall receaue it, the better, in to your perpetuall memory.

Thus I take my leaue of you, requirynge of you no rewards, but trew, and faithfull good will, and louing wordes, with frindly furtheraunce, desiryng the almighty Lord to preserue and kepe you, and send you the knowledge in this worthy arte, to the profit of the commen wealth.

FINIS.

THE THIRDE Booke of Galen, called in Greeke, βιβλιον θεραπευτικον, in Latine, Methodus Medendi.

¶ The effect of the same.

1 FIRST, he shewyeth the curation of Vlcers, that be not malignant and stubbourne.

2 SECONDLY, he shewyeth what maner of Medicines, the Empericks haue founde oute to engender flesshe.

3 THIRDLY, he shewyeth the curation of a hollowe Vlcer.

4 FOVRTHLY, he shewyeth that the Indications, ought to bee taken of the temperament of the affected parte.

5 FIFTLY, he shewyeth that the curation of the similer parts, consisteth in the iust temperament of the foure qualities.

6 SIXTLY, hee shewyeth that all Bodies require not lyke Medicines, but that weake and tender Bodies require most gentle medicines, and that dry and strong Bodies require most strong [illegible] Medicines.

¶ The fyrst Chapter.

If therfore Hiero, the indication, which fyrst springeth of the nature of the thing, dothe find out what is to be done, then the beginning of finding out remedies, must of necessity bee taken of the nature of Diseases themselues. For truely, it is agaynst all reason, that one thing shoulde shew the way of curing, & another that is cured, for eche thing can better shew of hymselfe than of another: but thys shall be made more euident hereafter. And for bicause al men do graunt the first Indications, to be taken of the affectes, we shall not neede furder trauayle herein, to proue that hereof we must take our beginning: nay, rather let vs go about to shew that it is neyther the whole, neither any great portion as the *Methodicians* do iudge, but rather the least parte, and only the begynning: Therfore they themselues do affirme that the stone in the Bladder, (bycause that it is altogither against nature) doth shew that it muste be taken away. In like sorte *Acrochordonas, Mirmicias, Atheromata, Steatomata, Meliceridas*, and other of like kinde. Also the intestine, that is now fallen into the purse of the testicles, and all that are dislocated, bycause they are in a place against nature, they shewe ẏ they must be reposed & put in their natural seate. And al these truely

are

are so farre from any cunning, ẏ they are manifest euen to euery priuate persō: for they will byd that ẏ mēber which they perceiue dislocated, to be put into the Joynt agayne: also *Achrocordonas* or Wartes to be taken away: an Vlcer to bee brought to a Cicatrize, and a fluxible belly to be stopped, but by what meanes those things may be done, trūly they do not know. And thys is it, which oughte to bee knowen of the Phisitian: wherefore the indication which is taken of diseases, is onely the beginning (and as I may terme it) the place from whence the waye of curing proceedeth, being yet no portion of the Arte of Phisicke, or no greate or proper parte, but such a one as is common to euery vulgare person: therefore he is worthyly called a curer of Diseases, that can of himselfe, fynde oute those thynges by whych may be perfourmed, that which is of the fyrst indication shewed, which if he do it by experience, then he is to be named, an obseruer and an *Emperick*. But if hee do it by a certayne reason and Methode, then he is to be called a *Logician, Methodician, & Dogmatist* Nowe there commeth to the Phisitian, a vulgare persone, (I must repeate this thing agayne,) willing hym to put the membre, into the Joynt, or perhaps to vnite and forme a broken bone, or to haue *Meliceris* taken away. But by what wayes, any of these thinges are to be brought to passe, that to fynde out, is certaynly the office, of the Arte of Phisicke. And the *Empericks* do boldly contend, that all thinges are to be founde out by experience, but we truly do affyrme that they are found out partely by experience, and partely by

¶ The fyrst Chapter.

If therfore Hiero, the indi-dication, which fyrst springeth of the nature of the thing, dothe find out what is to be done, then the beginning of finding out remedies, must of necessity bee taken of the nature of Diseases themselues. For truely, it is agaynst all reason, that one thing shoulde shew the way of curing, & another that is cured, for eche thing can better shew of hymselfe than of another: but thys shall be made more euident hereafter. And for bicause al men do graunt the first Indications, to be taken of the affectes, we shall not neede furder trauayle herein, to proue that hereof we must take our beginning: nay, rather let vs go about to shew that it is neyther the whole, neither any great portion as the *Methodicians* do iudge, but rather the least parte, and only the begynning: Therfore they themselues do affirme that the stone in the Bladder, (bycause that it is altogither against nature) doth shew that it muste be taken away. In like sorte *Acrochordonas, Mirmicias, Atheromata, Steatomata, Meliceridas*, and other of like kinde. Also the intestine, that is now fallen into the purse of the testicles, and all that are dislocated, bycause they are in a place against nature, they shewe ẏ they must be reposed & put in their natural seate. And al these truely

are

are so farre from any cunning, ỹ they are manifest euen to euery priuate persõ: for they will byd that ỹ mẽber which they perceiue dislocated, to be put into the Joynt agayne: also *Achrocordonas* or Warres to be taken away: an Vlcer to bee brought to a Cicatrize, and a fluxible belly to be stopped, but by what meanes those things may be done, truly they do not know. And thys is it, which ought to bee knowen of the Phisitian: wherefore the indication which is taken of diseases, is onely the beginning (and as I may terme it) the place from whence the waye of curing procedeth, being yet no portion of the Arte of Phisicke, or no greate or proper parte, but such a one as is common to euery vulgare person: therefore he is worthyly called a curer of Diseases, that can of himselfe, fynde oute those thynges by whych may be performed, that which is of the fyrst indication shewed, which if he do it by experience, then he is to be named, an obseruer and an *Emperick*. But if hee do it by a certayne reason and Methode, then he is to be called a *Logician*, *Methodician*, & *Dogmatist*. Nowe there commeth to the Phisitian, a vulgare persone, (I must repeate this thing agayne,) willing hym to put the membre, into the Joynt, or perhaps to knite and forme a broken bone, or to haue *Meticeris* taken away. But by what wayes, any of these thinges are to be brought to passe, that to fynde out, is certaynly the office, of the Arte of Phisicke. And the *Empericks* do boldly contend, that all thinges are to bs founde out by experience, but we truly do affyrme that they are found out partely by experience, and partely by

reason, seing that neyther experience onely, neyther yet reason, can fynde out all things. Notwythstanding, we think it not good, to set out a confused and mixed Doctrine, but Experience by it selfe, and Reason by it selfe: that thereby it may easily appeare, of what force eche of them is. And now truly we haue determined, to speak of that inuention, which springeth of reason; now therfore haue we any Methode following, how we may fynde out euery of the forenamed remedies? I meane to take away that which is altogyther agaynst nature, and that is dislocated, to put in his proper place, and to vnite the solution of continuitie, shall we require experience hereto? I truly am fully persuaded that there is a Methode, by which thou mayst fynde out things required, whose original is that, which euery disease doth shew to be done. For the solution of vnity requireth vnitiō: and the fracture of the bone called in Greeke *Catagma*, in the fleshy partes an Vlcer: like as also a wound and ruption called *Regma*, and conuulsiō named *Spasma*: for a wound truely, is a certayne solution, left in the fleshy part of wounding: A ruption and conuulsion, bee solutions made wythout wounding. The fyrste is diuision, of the fleshye partes: the other is of the neruous partes: and all these shew that there muste be made vnion, but whether in al it may be perfourmed, or that it cannot in many, that onely behoueth the Artist to consider, for no common persone doth know how ẏ the *Diaphragma*, or the smal Intestines, can attayne the scope, of which they giue indication, also he is ignorant ẏ the foreskinne called *Periputiū*, &

the

the thin part of the chækes, be of like condition, furthermoze, whether *Caries* in the bone (the Grekes cal it *Teridon*) may be cured, lyke as erosion in the fleshy, he vnderstode not: agayne, whether a fracture wyll growe togither, like as a woũd, oz doth furder require to be adconglutenated wyth *Callus*, hee perceyueth not, whether ther is to be hoped the growing of *Callus* in fractures of the head, oz elſe is otherwiſe to be cured. Further, he is moze ignozant, whether there is any hope of recouery, in wounds of the heart, lungs, ſtomack, and liuer. And to conclude, no cõmon perſon knoweth any thing, beyond the fyzſte indication. Therefoze, the fyzſt woꝛke of the Arte is to conſider whether we may perfoꝛme that we take in hande, oz not? and thys is knowen two wayes, neyther can the third be added oz knowen: The firſte is by experience which requireth long vſe & practiſe: the other is by the nature of the thing it ſelfe, foꝛ this doth ſet out both the ſubſtaunce of euery parte, and alſo hys action, vſe, and ſituacion, wyth which things proceeding, he ſhal not onely foꝛeſee what cannot be cured, but alſo deliberate, of inuenting remedies foꝛ, that which may be cured.

The ſecond Chapter.

Therefoze it is manifeſt, that we muſte begin of ſimple things, and truely there is nothing moze ſimple than the woũd in the vpper part of the fleſh: therfoze the cure of this wounde, in that it is onely a wounde, is vnitton, but if it bee

wyth hollowneſſe and putrifaction, there is a double ſcope, in aſmuch as the effect is double, that is to ſay an Vlcer, which is ſolutiō of vnity, and hollowneſſe which ſpringeth of the loſt ſubſtaunce of the part, in which kinde it cannot often chaunce, that thou ſhalt fulfyll both the ſcopes aforeſayd, as if not onely the fleſh, but alſo the bone vnder it, is perished, for ſuch hollowneſſe cannot exactly be fylled, but you maye bring it to a Cicatrize, but this is the cure of the Vlcer, and the hollowneſſe remayneth notwythſtanding vncureable: Therfore this thing, it behoueth to know, eyther by Experience, or elſe by reaſons helpe. But *Theſſalus* vſeth not theſe, neyther putteth he to a third, and yet is not he aſhamed to trifle; but let that paſſe, and rather lette the Phiſitian, who followeth *Theſſalus*, teache vs how to cure a hollowe Vlcer, in the fleſhy part, nothing being hurt vnder the Vlcer, he aunſwereth, by applying medicines which do engender fleſh, they call them *Sarcoticall*: well ſayde, a greate facillity, peraduenture you may better terme it ſtupiditye, when he thinketh ſufficientlye to haue aunſwered the queſtion, by naming a ſarcoticall medicine: for if we know this Sarcoticall, what doe we further require, ſhew vs I pray thee what Sarcotical is, that thou wylt vſe: I ſuppoſe that thou wilte anſwere *Olibanum*, or *Iris*, or *Ariſtolochia*, or *Eruiſarma*, or *Panax*, for I wyll firſt make mention of dry medicines; now go to. By what meanes haſt thou found theſe medicines? thou aunſwereſt by Experience, what is it then, that thou haſt added hereto? for euery perſon doth know, that that which is hollow muſt

be

be tylled, but experience hath taught of what things and by what medicines, that should be done: truely *Thessalus* knoweth not that medicine, neyther as an Emperick, neyther as a Logician: as an Emperick, because he wyll not: as a Logician, because he cānot: for I truly do understand, that he knoweth this medicine as an Emperick, for seeing there are two instrumences of euery inuention, that is to say, Experience, and Reason, he which doth knowe that is inuented, & yet can giue no reason therof, doth shew himself, to haue found it by Experience, therfore that we may understande how greatly he hath erred, let him a lyttle gyue audience vnto vs, for I wyll haue to do in fewe wordes, wyth the professor of only Experience, for it is meete that he also do vtter by what meanes he hath found out this dying medicine, that doth incarnate, which he nameth *Cephalicū*, and that is compounded of *Iris*, and *Aristolochia*, and *Ernus*, & *Olibanum*, and *Manna*, that is to say, the dosse of *Olibanum*. There is also another medicine, which besydes these that are rehearsed, hath the rynde of *Panax*, and another medicine to, which is mixed wyth washed *Cadmia*. Now let him tell me how these medicines be found, but what skilleth it saith he, to aske of the finding of them out, is it not better to vse those things that are found out right? And this at the first they answere, afterward they say, that these medicines be founde out by dreames: in the meane tyme, by chaunce, one medicine was put to another, afterward, one was holde to vse them mixed, but yet they shew not the successe of their boldenesse. Therefore

these be manifest trifles: the third way of inuention truly is Reason, for some prouing euery one of those simple medicines seperately, to be Sarcotical, afterwarde beholding that sometyme it doth not make flesh, he fyndeth out by reaso, that euery one of those agreeth not to euery nature, for vnto whom *Aristolochia* doth not fyll the Vlcer with flesh, ther *Olibanum* hath, & wher *Olibanum* hath not profited, ther *Iris* hath done good, for I suppose that to be reasonable, that al men are not affected to al things alike. And when this came fyrst into reasoning, it was thought good, that many medicines of one kinde should bee myxed togyther, that there might not wante a meete medicine for euery nature. And frend, the action of euery substance, doth not remaine in mixed kindes, so that in euery kinde of body, there might be presente that shoulde helpe the Disease, for if they coulde finde out the nature of the body, or the force of the medicine applyed, peraduenture there shoulde not neede such variety in them, in asmuch as they shuld alway readily finde that one medicine, that should agree to one body. Now forasmuch as they are ignorant in both, they do crokedly mixe all togyther, studying to make one medicine, that might agree to all natures, and I suppose this reason of compoūding medicines, to be founde out of the firste Phillitians, and you receiue it as an auncient inuention: notwythstanding I suppose that it is so farre from the true medicinall Methode, as it is reasonable to bee emptied into another, for if they doe not first, thinke of that Methode, whose cōposition standeth in medicines like of kinde,

and

and not of that which is of contrary, by ℞ by you shal fynde in the myxture of these medicines, some one that may be profitable to the syck, and peraduenture not one: contrarywyse .by. or .viij. which shall not nede, so that the medicines shal more hurt than profyte. These things I say if he doth not remembre, I wyll accompt him more ignorannt, than to know the thing it self: for, Oyle being put into a hollow wound is most contrary of all other medicines, for if ℞ wilt that way cure, thou shalt by vse, fynde the Vlcer to be fylthy and stinking, but if the time also of the yere be hotter, or the man hath *Chachochimia*, or by nature is apt vnto rumes, or offend in his Diet, it is to be feared, least that part do putrify, in which the Vlcer is made: In like sorte, if thou doest vse Vlare eyther alone, either dissolued in Oyle, for they truely doe make the Vlcer putrifye: but if thou doe putte in *Aerugo*, beaten fyne, they shall by no meanes putrifye, yet it bringeth great payne and corrosion, furdermore it doth eate and prouoke inflamation, and if thou vsest it more largely, it wyll also make convulsion, therfore seeing that neyther oyle, nor *Aerugo*, nor Vlare, can fyll an hollow Vlcer wyth flesh, it is manifest that none of those which professeth only Experience, wyll myxe them togyther, yet I truely wyll myxe them, yea, in due wayght, not onely these, but a thousand other medicines, which be not hurtful to a hollowe Vlcer, for if they hurte not wyth the same faculties, but as it were wyth their contraries, truely they are vnlike and immoderate to fyll an hollowe Vlcer; notwythstãding, like as of two immoderate

temperatures, there shall be one made temperate: that we haue set out in the way of compounding medicines: therefore it is not harde to make a medicine of Oyle, Ware, and *Aerugo*, that shal make flesh, for if thou doest knowe, that the same Ulcer is moderately to be dryed, and doest not vnderstand ỳ ware or oyle doth not dry, neither ỳ any of thẽ, or both mixt togither, cã fill a hollow Ulcer, nor that *Aerugo* alone can moderately dry: Therefore if thou dost mixt, all these togither, thou mayste make a medicine which shall moderately drye, what the quantitis or proportion of euery of them shoulde be, that I haue now set oute in my Bookes, which be intituled the composition of medicines, and nowe also if it be neede full, it shall be declared in talke hereafter.

But first we must driue from these our bookes following, thys *Thessalus*, but fyrst declaring vnto hym how much he hath erred from a truth, for vnto any that is wise, that which is now spoken, doth sufficientlie shewe what ỳ Methode of curing ought to be: but with these we neede not talke. Therefore it is necessarie, that we dispute yet with those, taking here our beginning: Euery hollownesse ỳ is against nature, doth require to be filled, wherefore also that which commeth in the fleshye parte, and that filling is ỳ ende, of finding out remedies, which we desire. And that thou maiste finde, those remedies, which do fyll, thou hast neede of much reason, and manifolde indication, and exact, reasonable, and perticuler Methode, for thou hast often seene Ulcers harde to cure, not to be cured; neither of those which profesle experience,

rience, I meane those which abounde, in remedies, neither of those which claiming reason to thēselues, for these *Thessalians*, whō thei name *Methodicias*, being in deede, most farre from a Methode, as the Asse to the Harp, be vnmeete to heare this speculation, much lesse cure, they finde oute by reason, that which is right. Thou hast seene many times in ẏ like Vlcers, the *Emperikes* to go from one medicine to another, when truely no reason did shewe them the waye, bicause, they haue tried manye thinges, whiche maye fyll a hollowe Vlcer, the same as they call it, *Idiosyncrasian* that is properties of bodyes, in which euery of them, are seene to haue force, neither can they discerne, neither yet remember. Therfore now also, not knowing whether to go, but trusting in the proofe, of many particulares, whatsoeuer they finde by the waye, that may profite, they goe from one to another following Fortune, rather than Reason, which may helpe in the inuention of remedies, lyke vnto these, although they will not be, these Dogmatistes, which are not able by reason, to vnderstande the natural peinciples of bodies: but of these Thessalians voide of Methode, what dost thou yet speake: Therefore those which cure by right Methode doe finde apt remedies, for euery kinde of Vlcers, as also conuenient dyet, they do most apparantly declare by the things selfe, how much it profyteth, and how great light it doth bring to the art of curing, the treatise of nature it selfe declareth: for I haue not once declared vnto thee, how that sometime they which go from one medicine, to another, do let slip and neg-

lect,

lect, that which is profitable, and that with some one of their remedies, which they haue vsed, the same Vlcers haue bene cured: therefore they haue worthily dispised the facultie of such remedies, which because of the vntimely vse, they haue sene, not onely the profite, but much for to hurt, and that in the first vse it hath done no euidēt thing: furthermore, thou hast sene no lesse, the greuous paynes of the eyes, to be healed, either with bath, either with drinking of wyne, either with foments, either with letting of blood, either with purging, vnto which, these common sort of Phisitians, haue applyed no other thing, then these medicines, which are made of *Opium* and *Mandrake*, and *Henbane*, bringing great daūger vnto the eyes, in asmuch, as they taking no other thing away for the present, but the paynes selfe: these dos kyll ẏ sense, as thou hast knowen many, by the vse of these medicines, when they haue bene to much applied, neuer after to haue come to their natural state and that first their eyes were dimme, and they haue hardely sene, after to be vered with suffusion (which is called *Hipochysis*) or with to great dilatation of the balle of the eye, named *Mydriasis*, or with Tabes or Corrugacion, called *Rhetiosin*.

The third Chapter.

THou hast knowē also, being of me from.xvj. yeares of age, neuer to haue sene vnder any Maister this worke but to haue excogitated it by reason, and how long time I did consider that

that *Aphorisme* of vnalayde wine, or bath, or foument, or letting bloud, or purging, taketh away the paines of the eyes. And what truste I had by the reaste of *Hypocrates* laborers, that there was nothing in thys *Aphorisme* either falſe or might not bee brought to paſſe, and that was it which ſtirred mee to ſearche, vntill (going *Hypocrates* waye,) I founde by what meanes I ſhould diſcerne, when & how, euery of the foreſayd ſhould be vſed. By which reaſon I made manifeſt to many, which haue ſene the lyke things, of how great force the medicinall Methode is, and how great occaſion of euill they are, which haue not obſerued the olde Arte of Phiſick, haue builded newe ſects, and now truely, although from the beginning I haue refuſed it, yet by entreting you haue compelled me, to take all this whole worke in hande, which I pray the Gods may be profitable, by others trueliye I haue ſmall hope, aſwel for ỹ contempt of good letters, which now do raygne, as alſo for the admiratiõ of riches, eſtimation and ciuile power, vnto which whoſoeuer doe tourne himſelfe, is not able to fynde ỹ truthe in any thing: But theſe things ſhall be determined as pleaſeth the Gods, and we now for our power, ſhall reſtore the Methode of curing, which was founde of the auncient Phiſitians, being nowe neglected: repeting againe, the diſputation which we haue begonne of the hollowe Vlcer: and of the fyll inuention of thoſe things, which doth fyll an Vlcer with fleſhe, let that ſuffiſe which hitherto we haue ſayd, & let vs graunt if they wil, vnto ỹ Empeſticks all ỹ they ſay. And for the vſe of thinges founde

oute, I haue often shewed to the in themselues and now nothing lesse, I will go aboute to demonstrate by reason, how these Empericks, cānot by certaine reason, go vnto another medicine, when they haue nothing profyted wyth the fyrst, and that rightlye chaunceth: For when as they knowe not the cause, of the vnhappy successe of the fyrst medicine, neither can declare the lyke in the seconde, & when they are ignoraunt of ỹ cause, wherfore ỹ first medicine doth not his affect, neither are able to vnderstand, why it taketh no place, thys thing truely being not knowne, they cannot reasonably go to another, when as they cannot in the same medicine perceiue ỹ like cause.

The Thirde Chapter.

NOw therefore, let vs set oute *Hypocrates* way, and the true Methode of curing an hollow Vlcer, surely it behoueth to begin thus, ỹ is of the substance of the thing, therfore seing ỹ an hollow Vlcer ỹ is our scope, that the flesh which is lost, may be restored, it is nedefull to know that ỹ thing, which engendereth flesh, is good bloud, nature as I may terme it, being ỹ workman & Author. Notwithstanding it is not sufficiēt, to name simple nature, vnlesse wee consider also, whose nature, and where. For it is manifest, that nature it selfe, is the engenderer of flesh, of those bodies that be subiect, whereas flesh is to be made, and surely it is declared, that the nature of euery body, doth consist of the temperament, of hote, colde, moyst, and dry: therfore it is manifest, that the iust temperament of these, in those partes whereas we shall restore the lost flesh, is as it were the workeman. And fyrst of

all,

all, in euery hollow Vlcer, these two things are to be considered, whether the bodye being subiect, be in iust temperature, that is to saye whether it be according to nature. For we haue declared that health of liuiler bodies, is the iust temperature of the foure qualities, and whether the bloud that floweth to the part, be good or else but indifferēt, for if other of these two doe offende, there are truely many affectes against nature, notwithstanding, there is now put to vs but only the hollownesse in the fleshy part. Therfore let vs ymagine the parte to be sounde, and the bloud which floweth to the part, to be free from fault either in qualitie, or quantitie, surely these things beyng as is saide, there is no impediment, but that flesshe shall prosperously grow, and that without the helpe of anye outwarde medicine; for both causes, which ingender flesshe, being present, and nothing outwardely hindering, then it cannot bee, but that flesshe must be ingendere. But in the first engendering of flesshe, there must of force spring a double excrement, as we haue shewed, in our commentaries of nature, that there followeth euerye mutation, of the qualitie of the norishement, an excrement grosse and thicke, and another thin. And these excrements, chaunceing euer throw the whole bodye, that which is thinner is inuisible, by persperation, notwithstanding, it is forthwith visible, as oftē as ẏ natural heat diminisheth, or that he vseth more large dyet than is mete, or that there happeneth to the creature, more vehement motion. The other excrement is the filth, that is sent to the skinne: furthermore in Vlcers the

thinner

oute, I haue often shewed to the in themselues and now nothing ielle, I will go aboute to demonstrate by reason, how these Empericks, cānot by certaine reason, go vnto another medicine, when they haue nothing profyted wyth the fyrst, and that rightlye chaunceth: For when as they knowe not the cause of the vnhappy succesle of the fyrst medicine, neither can declare the lyke in the seconde, & when they are ignorāunt of ỹ cause, wherfore ỹ first medicine doth not his affect, neither are able to vnderstand, why it taketh no place, thys thing truely being not knowne they cannot reasonably go to another, when as they cannot in the same medicine perceiue ỹ like cause.

The Thirde Chapter.

NOw therefore, let vs set oute *Hypocrates* way, and the true Methode of curing an hollow Vlcer, surely it behoueth to begin thus, ỹ is of the substance of the thing, therfore seing ỹ an hollow Vlcer ỹ is our scope, that the flesh which is lost, may be restored, it is nedefull to know that ỹ thing, which engendereth flesh, is good blood, nature as I may terme it, being ỹ workman & Author. Notwithstanding it is not sufficiēt, to name simplie nature, vnlesse wee consider also, whose nature, and where. For it is manifest, that nature it selfe, is the engenderer of flesh, of those bodies that be sufficient, whereas flesh is to be made, and surely it is declared, that the nature of euery body, doth consist of the temperament, of hote, colde, moyst, and drye: therfore it is manifest, that the iust temperament of these, in those partes whereas we shall restore the lost flesh, is as it were the workeman. And fyrst of

all,

all, in euery hollow Vlcer, these two things are to be considered, whether the bodye being subiect, be in iust temperature, that is to saye whether it be accordyng to nature. For we haue declared that health of liuiler bodies, is the iust temperature of the foure qualities, and whether the bloud that floweth to the part, be good or else but indifferēt, for if other of these two doe offende, there are truely many affectes against nature, notwithstanding, there is now put to vs but only the hollownesse in the fleshy part. Therfore let vs ymagine the parte to be sounde, and the bloud which floweth to the part, to be free from fault either in qualitie, or quantitie, surely these thinges beyng as is saide, there is no impediment, but that flesshe shall prosperously growe, and that without the helpe of anye outwarde medicine; for both causes, which ingender flesshe, being present, and nothyng outwardely hindering, then it cannot bee, but that flesshe must be ingendere. But in the first engendering of flesshe, there must of force spryng a double excrement, as we haue shewed, in our commentaries of nature, that there followeth euerye mutation, of the qualitie of the norrishement, an excrement grosse and thicke, and another thin. And these excrements, chaunceing euer thorow the whole bodye, that which is thinner is inuisible, by persperation, notwithstanding, it is forthwith visible, as oftē as ỹ natural heat diminisheth, or that he vseth more large dyet than is meete, or that there happeneth to the creature, more vehement motion. The other excrement is the filth, that is sent to the skinne: furthermore in Vlcers the

thinner

thinner excrement is called *Sames*, in Greke *Icor*, the grosser is named *Sordes*, and the Ulcer is made moyste, by the thinner excrement, in like sorte as by the Grosser it is made filthy, and for that cause it nedeth two kinde of medicines, that is to say, excicatiues, to expell or drye that which is moyst, and mundificatiues, to purge the filth. Now then, seing that nature cesseth no time, truely there can be no tyme founde, in which both these excrementes may not be gathered togither in an hollowe Ulcer: Wherefore there shall be no time, in which thou shalte not vse both kindes of medicines (that is to say,) which shall excicate and mundify. And now we haue found out of what kinde the medicine ought to be, but that is not sufficient, for it is nedefull to inuent some particulare, which is to be applied to the Ulcer: Now by what Methode, and how shal they be founde out forsoth by the same which is set out in our bookes of the faculties of simple medicamēts, for we haue showed in them, certeyne medicines desicatiue, certaine humectiue, certaine refrigeratiue, & certaine to make hot: yea, and certaine by coniunction, to make hote & drye, or to refrigerate & moyst, or to heate & moyst, or to refrigerate & drye, & that there is in euery of thē difference, more or lesse, but in multitude infinite. Notwithstāding they be conteyned within limits, to their vse which doe easely comprehende them, in the fyrst order, or degree, or seconde or thirde, or fourth: now of what degre, shall that medicine be, which is mete to engender fleshe, which must both moderately drye, and also mundifye: truely of the firste de-

gre

gree, for that medicine, which surmounteth this degree, doth not onelie consume the abundance of the humor flowing to the part, but doth also devour the blood flowing, letting the part to be restored consuming the flesh, or the matter wherof the flesh groweth: surelye it is declared that such be *Olibanum*, and the meale of barlye, beanes and *Eruum*, and *Iris*, and *Aristolochia*, and *Cadmia*, & *Panax*, and *Pomphilix*, and we haue shewed ỳ all these, differ among themselues, more or lesse, & that some of them abounde only in simple qualities and other some in compound. For *Aristolochia* and *Panax*, do drie more thã the rest, and also by nature are more hote; barley and beane flower, doth much lesse drie than these, and haue no heate at al. *Olibanum* doth moderately heate, but doth lesse dry than these, in so much as in certaine bodies, it dryeth not at al. The meale of *Eruum*, and *Iris*, and *Aristolochia*, and *Panax*, are in a meane. But now let vs repeate againe, that we haue profitably touched. *Olibanum* in bodies of moyst nature, is able to engender flesh, but in drie natures he cãnot, for it is nedefull to consider, that there is a two folde difference of the first indications, that which is according to nature, shewing the conseruation of it selfe, & further doth also require things lyke to it selfe, and ỳ which is against nature, declaring ỳ taking away of it selfe, and also requiring things contrary: for euery thing perisheth or is ouercome of his contrarye, and in his contrary, & truely the Vlcer, how much it is to moist, doth so much ỳ more require medicines, which doth drye. But the nature of the bodie howe muche it is

more moyst, so much the lesse it requireth a medicine which doth exticate, wherfore if there be any Vlcers in which there is like humidity, bycause they are in a body of drier temperament, truely it is requisite the more to be exticate: that which is in a moister temperature, doth so muche lesse nede drye medicines, as there is difference betweene nature and nature. For it behoueth the flesh that is engendred, to be like that which was there before: Therfore wheras the flesh is drier than in tymes past, it is conuenient that the newe be made drier, so that it ought to be the more largely to be dried, and how much the more it shall be drye, so much the more shall the medicine which shall be applyed, haue a dissicatiue vertue: but in a moyst nature, there is so much lesse nede of a medicine dissicatiue, howe muche the flesshe is lesse drye: Therefore like as *Olibanum* hath such temperament concerning the nature of mannes body, that is agreable to a temperate and meane nature, but it doth somwhat more largely drye: Those that be moyster in lyke sort, as it is to moist for them that be most dry, so that of right *Olibanum* maketh matter, both in certayne Vlcers and also natures, and doth not engender flesh, and in certayne it doth engender flesh: therfore if thou doest marke, thou shalt fynde the successe aunswereable vnto reason, for in a moyster nature it may engender flesh, in a drier it cannot: doest thou not therfore perceyue of how many *Theoremes* or Intencions of curing, he hath nede, that wyll cure an Vlcer by a right Methode? for after that it is founde out that the faulte is in moysture; altogither it sheweth

weth forthwith, that ther must be prepared a dissicatiue medicine: but for that there are of drying medicines, some that dryeth more, and some lesse, that which is expedient must be taken, partely of the diuersity of the Vlcers, and partely of the nature of the sycke. Therefore he that wil rightly cure an Vlcer, must not onely consyder the nature of the body, but also to haue learned, all the speculation of medicines diligently, and also to knowe the signes of bodyes, which are of drye or moyste temperament. Nowe therefore consider what greate rashnesse is of pronouncing these Methodicians, which think that they haue done sufficiently to the curing of an hollowe Vlcer, if they understand that it must be fylled wyth flesh. Truely the way of curing consisteth not in thys, but in finding that out which shall fyll it wyth flesh, but that shall fyl wyth flesh (quod he) is already found by experience: then confesse that which shal cure, to be found out by experience, neyther do they playnely boast, neyther extoll the Methode, although experience is condemned, yea, of the Empericks themselues, which is without certaine limitation: for they write in their cõmentaries of medicines, in thys maner. An Emplaster for those that haue soft bodies, and for Children and Women, and they know how that *Olibanum* in such natures can engender flesh, and fyl hollow vlcers, so that ther be no other accidence: notwythstanding where such bodies are moyst, and bycause of their moystnesse require moderate drying medicines, or that there is some other cause of the successe, they cannot tell; agayne, they shal finde an-

other medicine written for olde folkes, and another against those vlcers which will hardly be brought to a Cicatrice, & hath the sides swollen called in Greeke *Oxthoithe*, And they write in all their commentaries curatiue, many other separatiues, for which as neere as we can inuent a conuenient medicine, to the property of curing nature, for seperations in euery Art, go about to deuide that which is proper, from that which is common, and how much any doth diuide or parte more things, so much he commeth nerer vnto the propertye, but the proper thing it selfe, cannot exactlye bee eyther written or spoken: and for this cause those Empericks which were moste diligent in their Arte, as also wel neere all the Dogmatistes, doe acknowledge that there cannot be leste in writing any exacte curing, but that which wanteth concerning the coniecture of the nature of the pacient some of them affirme that it is to bee added or considered of the proper vse of euery Phisitian, other some by reasoning artificially, but yet none of them was so rashe to professe, that he had one medicine which might engender flesh in euery hollow vlcer, for truelye thou shalte not finde in authours such a medicine that wyll cure euery hollow Vlcer, but that the medicine is to be chaunged according to the humoure & temperament of the pacients member: therfore we leauing here the impudency of the Methodicians, go to, let vs heare what the Empericke saye, who doe iudge that sometyme is to be added or considered in the fynding out proper remedies for the pacient, by the proper vse and exercitation of euery one, for as we

we haue after saide, there is not in phisick any thing, or any remedy, which is not in fine difficill, but in euery thing his qualitie cannot be hidden, for either it may be spoken, writtē, or perceiued. For in an Vlcer, moisture and filthinesse, maye be shewed, but the quātitie in neither may be shewed, although we studying to go nerer vnto the thing selfe, naming it, we say smalle, and plentifull filthinesse, or thin & grosse, or very much or little, and indifferent, & competent, or else calling it otherwise in like sort, whereby we may come nerer, to shew the quātitie. Now therfore I will haue thee diligent to attende, that thou maist knowe how much it is better, to doe euery thing by a Methode, rather than by experience onely, be it so knowen that this or that medicine, hath vertue to fill an hollow Vlcer, in those whome we name of moyster cōplexion, as an obseruer or Empericke, in those which haue soft flesh, and to women, and children, and that he hath not now, any thing profyted wt such medicine. Therfore we will seeke out the cause, why it did not profite, & will reduce this, vnto one of these two; for either the medicine hath dryed to little, or else to much, ỹ signes of which, be *Sordes*, and *Sanies*, for if there be more *Sordes* in the vlcer, and that all the vlcer is moyster, the medicine hath dryed to little, but if it be cleane & without moysture, it hath dryed to much. Therfore forthwith we may know ỹ measure also of the excesse and effect, by the manner of the signes, and we shal afterwarde make our medicine, which shall be applyed, so much the more or lesse drying, but the Empericks truely if any medicine ap-

plyed doth not make flesh to growe, Hee verely be-holdeth, but yet being ignorant, whether that spring-geth bicause his medicine dryeth to little or much, he cannot go vnto another medicine: In like sort truely both *Erasistratus*, & *Herophilus*, being as I haue shewed halfe Dogmatistes, shall ill cure an Vlcer, for they attempt to cure onely those affectes by reason, which are proper to the organick members, but an Vlcer as we sayde, is common both to similer and also in-strumentall partes, therefore so farre forth as it is in the similer partes, so farre forthe they will cure it *Emperiquelie*. Also if they proue to cure those Vlcers, whose substaunce is vtterly perished, or else is vnper-fect and diminished, in these also it followeth necessa-rily, that they may manifoldly, erre frō curing reason-ably: for if that is lost by any similer substaunce, it is necessary that he who wyll looke to the restoring of thys againe, be skilfull of vniuersall nature. But of these we shal hereafter speake, in the meane seasō I suppose it to be most euidently set out, ỹ euery one cannot rightly cure an Vlcer, and that the first indi-cation of all which is manifest to euery priuate per-son, is ỹ least part of curing. For it is necessary ỹ by demonstration, he hath learned, how that heate, and colde moystures, and dryneste, be qualities actiue & passiue, and further to know all those things, which we haue written in our bookes *de Temperamentis*, or elsewhere, in other volumes belonging hereto. And hitherto our talke hath bene of the hollow Vlcer, we onely curing the hollowenesse self, for it is not yet set out, what is the proper curation of an Vlcer, but that

shall

shall also be performed after ỳ same Methode, bicause it is taken bothe of the temperament of the affected part, and also of ỳ facultie of medicines, & surely both these doe depende of the treatise of elements, for if ỳ be graunted, ỳ in a Methode the foure qualities are causes of generation and corruption, it shall not be lawfull either to haue begonne, either to procæde, or to finishe a Methode: for truely it belongeth to the treatise of elemẽts, ỳ thou mayst shew the qualities, to doe, & suffer naturallie. Therefore ỳ we hertofore haue shewed, is now confirmed in this present talk, that no Phisitian can consider of any similer partes, without natural knowlege or speculatiõ. (But there it is only set out of similer parts.) Here now our talk doth somewhat insinuate, that neither in the instrumental parts, any can finde out ỳ perfect cure, which haue not atteyned ỳ speculacion or true knowledge. But this shal be more euidently set out, in the worke.

The Fourth Chapter.

BVt now it is time to go to ỳ verye cure of an Vlcer, which is alone, or simple, the Vlcer truly shal be alone, if there be neyther affect or accident present, but if ỳ part Vlcerate be not molested, with flux, nor visited with ill iuice, neither out of his naturall temperature, neither is ther any hollownesse, or yet losse of skynne, for this thing a good sort of Phisitians, do let slippe, not vnderstãding how there remaine two affectes in the part, after the hollowe vlcer is filled with flesshe and made plaine, the one being the losse of the substance of the skinne, the other of ỳ solution of continuitie. Therefore as often as this one thing

commeth, that is solucion of continuitie, whether ꝑ be of ꝑ ouer skin, ꝑ Grækes cal it *Epithermia*, or whether it be of the skin called *Therma*, or it be the affect of the flesh vnder it, which is called an Vlcer, it doth onely require to be adglutenated, for if the sides of ꝑ skin be perfitely ioyned togither, ther shalbe nothing in the middest of a contrary kinde, lyke as in ꝑ vlcer which is now filled, & is made plaine, for in thys the sides of the vlcer touche not, but the skinne of al the exulcerat part is perished, which ought forsoth to be restored. But in that wound wheras ther is deuisiō made with any edged tole, ther is only adglutinatiō required, & not also the generation of skin. Therfore as often as we purpose to finde out the cure of a simple vlcer, we in this talke presuppose ꝑ the fleshy part is deuided without losse of any portion of the same, for it wanteth abroade skin which we haue called in Greek *Epithermia* which must be made by inducing a cicatrize. Therfore it is necessary both to regenerate this & also to vnite it togither, & so ther be two things vnto which ꝑ must looke as in an hollowe Vlcer because there is a double affect in both. But paraduenture some of them wil say, how is a plaine vlcer knowen from an hollow: if there be both a double affect in either & also a double scope of curing appointed, ꝑ is to say the multitude of the lost parts, where in an hollow Vlcer not only the ouer skin is perished, but also the skin it selfe, yea, and sometime no small portion of ꝑ flesh. In an Vlcer filled there wanteth not flesh, but yet outwardly there lacketh his couering, but we wil shew hereafter what the cure is of those

kindes

kindes of Vlcers, now let vs vnderstande what is ỹ due cure of an vlcer in ỹ it is only an vlcer, and hath no other affect ioyned with it, therefore for ỹ here is onely deuision put forth, it behoueth to ioyne the sides that are deuided, and not onely to ioine them, but to make them also so toendure surely, thei which are ioyned shall remaine togither two wayes, when as some of themselues doth so remaine, other by the help of other things, of thẽselues they only remaine, which doth growe together and close by the helpe of other, those which are gathered togither, & so holden with any glutenus thing, but those ỹ growe togither must of force be naturally soft. Truely such is both ỹ flesshe it selfe & also whatsoeuer commeth of flesh, but whatsoeuer are harde & drie, their parts cãnot growe togither, but doth require some glue, or band, wherby the sides ioyned may so remaine. But the cure of such bodies shall be set out hereafter, here let vs procæde with our talke begon of those which maye bee vnited, searching oute also the cause of ioyning and closing, for like as in hollow Vlcers, there muste be flesshe engendred, so in a symple Vlcer that the sides may close. And nature truely is the cause that yf thou doest exactlye put togither the sides which are seperated they wyll close togither without any outwarde labour, and now there springeth another scope for thee, to consider the bringing of the sydes togither, beginning wyth which thou shall finde out, wyth what thou shalte bring thys to passe, for thou shalt close them togither which are seperated, either with a roller with two endes put about,

or wyth stitching, or hookes, which the Greekes call *Agkieras*, or with some of these, or else al, it is necessarye that ẏ roller which is put about be not to softe, or wilbe broken lyke *Alga*, (the Greeke writers call it *Vrouothes*,) ẏ it may safely hold, neither yet so harde that in compressing it may offende, then let not thy rolling or binding be so lose that it cannot doe good, neither yet so straite that by cōpressing it may cause dolour. These things if thou shalt obserue, without doubt the Vlcer will close, if that it be free from all iuice or flux, or intemperatnesse, or inflamatiō, or any other fault. But if for the greatnesse it cannot be that the partes deuided may from the bottom be exactly ioyned, neither being able wͭ stitching, neyther with splents neither with rolling to come vnto thē, or that there is *Sanies* now gathered there, or some dolour anixed, such an vlcer cannot close togither by the onely ioyning of the sides, when as that that is payned causeth somewhat to flow more, yea, and although that which floweth be according to nature, yet the strength of the part which are mekened, both for the dolour and paine, and also thorow the wound cannot beare that whych is iuste, but are burthened, as though it were the contrarye, and hereof springeth superfluous *Sanies* yea, and it is maruell if ther foloweth not inflamatiō also, if ther be *Sanies* collected in the middest of ẏ sides of the Vlcer, wͭout paine, or ẏ there be any meane place betwixt, which is voide of *Sanies*, but yet is filled with the ayre, the Vlcer cānot be adglutenated by closing togither the partes deuided, when as the *Sanies* doe deuour the

Union

mion, and the voyde places which are betwixt the partes to be ioyned, doe let the frontes of the inward sides to tutch. Therfore at the leaſt that thoſe partes of the Vlcer maye cloſe, they require natures helpe to be filled with fleſhe, and ſurely theſe are ſo lyttle, if the ſides of the Vlcer be rightly ioyned, ỹ it may be done in one day, or in two at the moſt. Therefore for this time it behoueth to vſe ſome diſſicatiue medicin which may dry the part ỹ it may conſume the *Sanies*, if any there be, or if any ſhall flow into the voide places to kepe it backe. Nowe therefore thou ſhalt cauſe me to call to remembrance the medicine which doth incarnate, and moderately dry, that we may knowe whether ỹ glutinatiue medicine ought to be dryer or contrary. Truely ỹ Incarnatiue medicine if it ſhuld conſume all the bloud, which floweth, it ſhoulde by that meanes take away the matter it ſelfe, whereof fleſhe ſpringeth. But truely a glutinatiue medicine eyther nedeth not at all ỹ generation of fleſhe, or elſe very little. Wherfore it behoueth it to be more diſſicatiue, thã that which muſt incarnate, ſo that by this reaſon there is but a ſmall difference, betwixt theſe medicines, but yet by another reaſon there is great difference, in aſmuch as that which doth incarnate, ought eſteſones alſo to haue a vertue obſterſiue, whereby it maye not onely drye the aboundaunce of moyſture, but alſo maye take awaye all the filthe. Aglutinatiue truely neither may mundifye neither purge, but to bring al the whole ſubſtaunce togither. And medicins which be called abſterſiue and aſtringent, hath ſuch faculty, for theſe ſurely haue facultie

to

to constraigne and stoppe, and not to mundifie and purge, whereof it followeth that when we studye to incarnate, we must chiefly sye an Astringent medicine, bicause it fireth the filth more straightly than may easely be losed. Therefore wine is the best medicine for euery Ulcer, in that it is an Ulcer, and if it be not added that it is an Ulcer, I suppose thou wilt understande. For it is onely added for remembrance sake, leaste any shoulde thinke not as defining anye thing necessarye, so that if thou shewest thyselfe mindefull of all those thinges, which in the former booke are set out, of naming euery thing, and also of the Subiectes, there is no cause that henceforth I shall define such things vnto thee, it shalbe abundātlye for mee, if I onely in euery of them seperate the simple effects, from those ỳ are compounde, of which things I haue somewhat before spoken, and nowe neuertheleste shall speake not so much truly, for the things self, as that many Philitians deceiued by the worde, think hollow and vnequall, new & olde, filthy and cleane with inflamation, and without inflamation, to be differences of Ulcers. Therefore it is necessary to make distinction which be the proper differences of Ulcers, and which be complexions of other affectes, but of this a little hereafter truely the wonted doctrine of the olde Philitians which I woulde were now in vse, is altogither natural, for they shew the cure of euerye simple effect, but of them all, that doth chiefly *Hypocrates*, for the curatiue Methode shal best proceede, if we shall speake seuerallye of euerye simple by themselues, and after shewe an other Methode

thode of all compoundes, as if there were two diseases in the order of dyet, retaining and folowing as *Thessalus*, suppoleth, when as we had spoken of ỳ cure of eyther of them seuerally, wee must do in like sorte of these both ioyned together. So in lyke sort I suppose bicause there is one kinde of all Vlcers, in that they are Vlcers, and also one other kinde of inflamacions, in that they are inflamacions, it behoueth to set out the cure of an Vlcer, by it selfe, and the cure of an Inflamation by it selfe, and after to ioyne both cures togither, which thing if we shall do, truely we shal finde by the Methode declared, that euery Vlcer ought to be dryed and bound, but yet not mundified, the hollownesse in the flesshe also to be dryed, & mundifyed, but yet not to be astringed, also after the same manner which wee spake of in hollowe Vlcers, wee shall for the portion iudge nature, whether it be soft & loose, or harde and drie, & impacte, for the fyrst how much moyster it is, so much lesse nede it hath of dissicatiues, the last how much dryer it is so much ỳ more it requireth vehemẽt dissicatiues & medicines astringent, the Emperick I suppose wyll here make mention of childrẽ, and women and delicate bodies, and will account yong folkes, Plowmen and mariners, of contrary sort, but seing that he vnderstandeth not that the medicine doth profite childzen and women, though the moystures of their complexion and another agreeth in lyke sort, with plowmen & mariners bicause of their drie temperamẽt, neither can he gesse exactly the cure of euery body, neither yet finde outs the cause of errour, wherby it doth come to passe that

he

he knoweth not how to go to an apter medicine, whē that which he fyrſte knewe by experience, doth little profite. And thus we haue briefely ſpoken of glutenatiue medicines, and here followeth an other Methode pertaining to the preparation and compoſition of them, for by and by we apply to an hollow Vlcer, what we liſt, whether it be a medicine dry or moyſt, for we may ſtrow it in euery part of the Vlcer, or elſe anoint it, but in woundes wee cannot ſo doe, where there is a great depenelle, for allone as thou haſt ioined the ſydes of the wounde, thou canſt not touch ȳ partes, which are in the bottome deuided. Therfore it is to be conſidered, whether the medicine be moderately dry, and aſtringent, but alſo whether it may come to ȳ bottom. *Ceruſſa*, and *Litharge*, be moderate drying, and aſtringent, but if thou doeſt ſtrowe it vpon the woūde like as aſhes, thou ſhalt not profite, for the vertue of the medicine that is ſo drie, cannot come to the profunditie, therefore there is required ſome moyſtures, or elſe of ſome moyſture medicine, that it may be plaſter lyke, but theſe belongeth properly to that ſpeculation, which ſheweth the compoſition of medicines, and not to that which ſheweth the reaſon of curing. But if wee ſhall neede it vnto this matter, we ſhal touche it in our worke hereafter.

¶ *The fifte Chapter.*

NOwe wyll I tourne againe to the Vlcer which requireth to be cicatrized, of which a little before we made mention, and the ende of theſe alſo whereto wee drawe, is of the lyke kinde, that an hollow Vlcer is, for it behoueth to re-

generate

generate somwhat that is lost, and not only to unite that is deuided, but that which is here to be regenerated, is after an other sort than in an hollow Vlcer, seing that the matter there is bloude, but here it is flesshe, for that which is hollowe is filled by engendering flesshe, whose beginning is bloud, and that Vlcer is cicatrized that is already filled by engendering skinne, which is made of the flesshe subiect, and surely the flesshe which may engender in an hollow Vlcer, may be lyke to that which is losse, but the skinne which shall be restored cannot, in all pointes be lyke that which was before, but a thing lyke the skynne, which also may supply the office of the skinne, but yet is not the skinne in deede. And the cause truly wherfore the skinne perished can not be againe engendred, lyke as flesshe and fatnesse be, is to be sought oute of naturall problemes. But we must here learne both how to imitate nature, and also the vse of ỹ skinne, & of this thing we will now shew the Methode, & for that, our purpose to couer the flesshe with some naturall couerture, for that is to cicatrize an Vlcer, either we must regenerate skinne, or make the vpper part of the flesshe lyke vnto skin, but skinn in deede cannot be ingendered, therefore let vs attempt that which may be done. But what way shal we do this, forsoth by alteration, for we labour that some part of ỹ flesshe may no longer be flesshe, but may be lyke skinne, but by what way sayest thou, shall it be altered: forsothe by the helpe of some medicine, whose qualitie wyll alter, and here against my wil in thys place commeth ỹ talke of elements, wythout which neither cã there

be

be founde a medicine, which can cicatrize, much lesse any ỹ hath vertue to incarnate, and glutinate, therefore bicause the skynne is both dryer and thicker than flesshe, if we shall drie & binde the flesshe, we shall also make it like the skinne, and thus thou hast the sume of the medicine, which doth cicatrize, but this truely is not sufficient, for glutinatiues be also drie & binding, there if thou doest marke ỹ substance of things, thou mayst finde how these differ from them, but for bicause in the adglutination of Vlcers, we must dry that which floweth, so that the sick part maye be fre from superfluitie in making a cicatrize, wee dot not onely consume that which floweth, but also the moysture contayned in the flesshe, truely it is conuenient that ỹ medicine which doth cicatrize be a great deale dryer than that which doth adglutenate, whet he that will adglutinate hath hys scope, that he dos consume the abundance of the moysture, which is according to nature, hee that will cicatrize doth not take away, onely this, but also some part of ỹ which is according to nature. Therfore vnripe galles and ỹ pomegarnet rinde, and the fruite of ỹ *Aegiptian spine* are moderate desicatiues, *Chalcitis* & *æs Vstum*, & *æris Squamma*, & *Misi*, & *Fissum Alumen*, bee a great deale more behement, and chiefly *Misi* & *Chalcitis*, but *æris Squamma* is more gentle, & yet *æs Vstum* much more than this, and if thou dost washe it thou shalt haue a medicine lesse corrosiue, surely this also belongeth to the speculacion of compounding medicines, which in order next followeth ỹ Methode curatiue for to know the faculties of Medicines. That truely must go be-

fore

sure ẏ curatiue Method, and we haue hereof intreted in an other place, but the composition of medicines must followe, for where vniuersally it is cōmaunded either to dry or make moyst, or to make hot, or refrigerate, and that it must be done either moderatelye, or vehemently, or lightly, we haue vnderstande the faculty of euery simple medicine, it is conuenient to consider this by it selfe, and alone, and also how any man mire them profitablye to his vse, and by thys meanes there is a double knowledge of medicines, one that sheweth their vertues, an other of their cōposition, and preparation, but we must retourne, to that which yet remaineth of the Methode of Vlcers.

The sixt Chapter.

There resteth as I suppose to speake of that superfluous fleshe, which the most parte of Phisitians call in Greeke *Hyposarcosin*, surelye this Sicknesse is of the kinde also of those which be in quantity, or magnitude, cal it as it please you, by either name. Of this sorte, was hollownesse, of which we haue already entreated. Therefore like as that we call an hollow Vlcer, is not one affect, but that the hollownesse and Vlcer are two, so the Vlcer ẏ hath supercrescent fleshe, is not one disease, but the supercrescent flesh and the Vlcer be two, the magnitude which is agaynst nature, sheweth the first indidication, which we haue named the waye of fynding out remedies, that is to say, the taking away of that which aboundeth, and this is perfourmed by ẏ onely helpe of medicines, and not by natures diligence, for it is contrarywise that it was in engendring fleshe,

and agglutination, for they be iudged natures worke
lye only remouing by medicines applyed, those thin-
ges which do hinder her, but the taking away of su-
perfluous fleshy, is no worke of nature, but is done
by medicines, which do vehemently byte, surely thole
medicines are nerre to those which do vehemently
mundifye, and also to those that doe cicatrize, in so
much that through errour, many take that medicine
which taketh away fleshy, for that which doth mundi-
fy, or for that which doth cicatrize. And that we goe
not from our example, if thou doest apply to a moyst
nature *Misy* and *Chalcitis*, thou shalt fynde that it will
rather take away fleshy than cicatrize. Wherefore, if
we in the want of other medicines, be compelled to
vse these, in making a cicatrize, putting but only the
point of our probe in it, being beaten into most erate
lightnesse, in after applying to the partes which re-
quire to be cicatrized, as it were in most fyne flower.
But if we intend to diminish that which overgrow-
eth, then we put it in more largely, truly *Aerugo* can
take away fleshy more than these, in so much as it pas-
seth ỹ bounde of cicatrizing medicines, but it ỹ doeth
burne them, like as they shall be lesse sharpe, so shall
they bee founde more apte to make a cicatrize, but if
thou dost also wash them, they shall be yet more gen-
tle. Thou remembrest one I thinke, which wythoute
reason did cure a fylthy Vlcer, wyth that notable
greue medicine, myring honny wyth it, after many
dayes past, he fynding the Vlcer as fylthy as before,
he voyd of knowledge, neyther vnderstanding what
to do, for it chaunced that the fylth was not purged,

but

but also some parte of the flesh vnder it was diminished and dissolued, because the medicine was to vehement, (like an egregious Philistian) he added more hony continually to the medicine, wherby it might more vehemently mundify, as though the medicine before applied, had not sufficiently done it. It came to passe contrary, for howe much the more he made hys medicine sharp, so much the flesh subiect was consumed, so that the filth in the Vlcer which sprang of the dissolued flesh, the Philistian imputeth it to the medicine, as though it had not wrought, and his ignorãce was not onely in the curatiue Methode, but also in iudging, for if the Vlcer be founde to be in lyke sorte, most fylthy and moyst, of eyther medicine, truely the pollutonesse is made greater by the vehement dissoluing medicine, as also the vlcer is seene to haue swollen lyppes, and to be red and vered as it were wyth inflamation, and sometyme also the patient feeleth manifest corosion by such a medicine, but that medicine that doth lesse dry, than is requisite, doth neither corrode, neyther yet doth any of these things rehearsed. I thinke it therefore euident by this, that an Emperick, although he vseth moste distincte experience, cannot artificially, where thinges prosper not, goe to that which cureth by a ryght Methode, which I now do institute and begin.

The seauenth Chapter.

FOR the Methode which the Methodeless *Thessalians* do professe, thou doest know to be nothing but the bare name voyd of al effect, which, seeing there is such and so manifolde

a Methode in curing an vlcer, which they neyther dis the differences of Empericks in finding oute remedies, neither as Dogmatists, taking indication of the nature of things to be done, but propounding that which the common people knowe, they think to haue declared a certaine Methode of curing Vlcers, that is to say that an hollow vlcer requireth to be filled with flesh, the vlcer fylled to be brought to a cicatrize, that which aboundeth wyth supercrescent flesh to be take away, that which is fylthy to be purged, that which is cleane to bee eyther adglutinated or cicatrized. So farre wyde be they, that they know not how to moist natures medicines lesse drying are conueniente, as vnto dry compleriõs, those which do more excicate. Therfore that which hath appeared most manifest in all our whole disputation, wæ must agayne repeate, that we may be to hym most attentiue, and that al other maye vnderstande howe muche they haue erred which do corrupt the Methode of the olde wryters, I wyll begyn with that Vlcer which requireth to filled wyth flesh, putting that one for example, bycause of it I haue lasse made mention, and after this I wyll speake togyther of the vniuersall curation, therefore I suppose one thing to be manifest not onely to them which consider by reason, but also to them which also folow experience, that euery nature doth not require like medicines, but that those that be weaker & more delicate require more gentle medicines, those that are more strong and drier, do in like sort require more vehement, so truely standeth the case in those where a cicatrize was to be made, and also in those which needeth

beth agglutination, for no dilicate bodies for both can in any wyse suffer a medicine to vehemente. In the like discourse of our talke, it is euident that both the nature of the pacient is to be considered, and also that there is a proper curation for euery man, and yet furthermore the third thing, that is to say, bycause there is an inckable property of euery nature, neyther cõprehensible by the most exact knowledge, hee is the best Phisitian of euery particular patiẽt, which hath gotte ỹ methode, whereby he may discerne natures, & also coniecture which are ỹ proper remedies of euery one. For it is an extreme madnesse, to iudge ỹ there is a common curation of all men, as these most folish *Thessalians* do thinke, and for that cause they suppose that al the *Theoremes* of Phisick are ordayned, that is, they are such, as skilfull men do and perfourme a far knowledge of themselues, and that the Arte is a certayne knowledge of cõmunities, and not properties, as though they shoulde cure a vniuersall & not a particular man, therfore lyke as in all other cuen at the begynning they erre, so they erre also in this, for the generall or common man is not cured, but euery one of vs, hauing another complexion and nature.

But these truely think there is a common cure of all men, I truely iudge contrary, for if I knewe howe to finde out exactly euery priuate nature, I would think my selfe to be such a one, I conceyue in my minde, as *Aesculapius* was. But for as much as that is impossible, surely I wyll go as nere as man may doe, and I haue decreed to exercise my selfe, and do also exhorte others to do the same, and the Empericks as muche

as they can, to learne those things that are common, so to draw nere to those that are proper, but yet how much they are wyde from the perfection of the thing, it is before spoken. For these notes for childre or women, or olde folkes, or those that haue soft flesh, and white, and such lyke, are not to be put as they thinke, for sure differences, but rather how the body is affected, in moystures and dryenesse, and it is conuenient as much as may, to allowe the Empericke Philitians both for many other things, and also for that they go as nere as they can, to the property of the sycke. For after all their other separations, which they make, they adde also that which is taken of custome, as though hereby they shall fynde remedies, which are more proper for the pacient. But we wil speake hereafter more largely of custome, when we shall proue the difference of custome, inuented by the olde writers, for the knowledge of the property of the paciēts nature. These with the rest, the Empericks receyue, and also do confesse, that the Philitian which visiteth the pacient, shall better cure him, than he who hath not seene the sick. Yet for all that, when as they haue added all these things, they wyll not as yet, saye that they haue a sound and skilfull knowledge, of the proper curation of the pacient. But that most impudent *Thessalus*, onely vnderstanding that an hollowe Vlcer must be filled, affirmeth the *Theoremes* of Physicke to be constant and fyrme, although as before is sayd, all men knowe at ỳ least this thing, not only they which now be ỳ after this *Thessalus*, as another *Aesculapius*, was borne, but I suppose also those that were before

Deucalion

Deucalion & Phoroneus if these were reasonable, and besides if they knewe how a hollow vlcer is to be filled with flesshe. Further they were not ignorannt, that he is a Phisitian, which knoweth those medicines, wherewith such an vlcer is to be filled with flesshe. But if these medicines be inuented by experience, it is certain that we must cure Empirickly, but if they be founde out by reason, then we muste cure reasonably, for truely he findeth not out one medicine and letteth goo an other aptly, but if this our strife is with the Empiricks, that truely which I began to saye, euen Phisicke it selfe doth make coniecture of the nature of the patient, I suppose the common sort call it most be *Idiosyncrasian*, and all they confesse it to bee incomprehensible, and therefore they leaue the true art of Phisicke to *Aesculapius* and *Apollo*. Surely all this knowledge standeth of a double beginning, for an obseruation, the Empiricks take y beginning of those things which manifestly appeare, the *Logicians* truely of the Elements themselues. For that another medicine hath moysted other, very children doe now well neere vnderstand, & reason which is grounded on the Elementes, doth also confyrme the same. For if thou doest make xv. differences in the complexions of men, by reason of excesse and defecte, and that onely in moyst nature, truely it shall also be necessary that thou knowest xv. differences of medicines, which thou wylt vse, of which some drye more, and some lesse, whereby thou mayst finde that agreeth to euery nature, and if also in drie complexions there be put other xv. differences, and thou require other

ry. medicines also to these, thou shalt haue in all rea. medicines, which shal agree to thirtie natures, which only he can rightly vse, which hath diligently exercised himself in the temperamẽts of bodies. Will hither therfore, if all the body be of a drier complexion, shall it be cured by medicines which doe more excitcate? if any part of the same be dryer by nature than ỹ rest, shall it require lesse drying medicines. Also whether is it here euident that what part hath a dryer temperament, requireth dryer medicines, ỹ which is more moyst, lesse dissicatiues. And all thys truely these methodlesse *Thessalians* do let passe, which think one medicine to agree with euery part, truely ỹ Empericks how much in thys thing doe they excell these *Thessalian Methodicians*, so much are they inferior vnto true Methodicians and Logicians, although they in deede being taught by vs, haue also one medicine for vlcers in the eyes, another for those in the eares, or ioynts, or flesshe, or only skinne, but that in those they cannot go to an other medicine, it may easely appere by that we haue heretofore spoken.

The Eight Chapter.

NOw seing that we haue sufficiently spoken of these things, let vs againe retourn to the beginning of our disputation, and let vs mire with an vlcer, all such affectes which are complicated with it, beginning first with intemperatures. If the exulcerat flesh, either before by any occasion, or in the time of the vlceration, be made either more hote or colde than is meete, it doth require a remedie which doth not onely moderately dry,

drye, but doth also make hote or refrigerate, so much as the parte affected is gone from his naturall state, when as it cannot come to passe, ẏ either there shall be fleshe ingendered in the vlcer, or the hollownesse filled, or adglutinatiō to be made, or to cicatrize wel, except the fleshe subiect be according to nature, neither was it spoken in vaine that these are the workes of nature, but filthy vlcers may be mundified, they that are supercrescent diminished, the fleshe not keping hir natural state, for that they only are ẏ works of medicines. Wherefore thou must haue the more regard of ẏ iust temperature of the vlcerat parts as ofte as thou wilt either incarnate, or glutinate, or cicatrize, the motiōs of nature are to be obserued, which euery of these rehearsed doe follow, but otherwyse they shall not be obserued, excepte the part be founde according to nature, as if there were inflamation. Myth an Vlcer, no[illegible]an wyll attempt eyther to incarnate, or conglutinate, or cicatrize, before the inflamation be expelled, so in lyke sorte I suppose, that if there be only intemperatenesse wythout inflamatiō, we shall not hope for any of the foresayd, before thys be cured. Therfore hereof springeth agayne a certain indicatiō of the finding out of medicines, which were before comprehended, for al they were siccatiues, but they did differ among thēselues, by reason of excesse and defect, and it is not before defined, howe forsoth they should make hote or refrigerate. But the Methode as it were, enforceth to search oute also thys thing, But it behoueth to marke, not onely whether it doe exciccate, but also, whether it do greatly heate

or refrigerate. Wherefore thou shalt eschewe the vse of *Altercum* and *Mandrage*, and *Meconium*, although they excicate, as much as is meete for an Ulcer, by cause they vnmeasureably refrigerate. *Resin* & pitch & *Asphaltus*, although they do moderately exciccate, yet they be moderately hote, therfore no man wil vse these alone, neyther otherwyse than mired wyth other, which do gently refrigerate, making of all one temperate medicine. But if these things are thus, as truely they are, it is conuenient also to marke the temperature of the ayre, for this being as a certayne medicine comming outwardly to our bodyes, if it be to hote or colde, it hindereth the cure. Therefore dilligence is to be had, that the medicine doth helpe the excesse of it. Therfore *Hypocrates* vseth medicines of colder faculty, in the hote tymes of the yeare, and in colde tymes hotter medicines. And here truly thou art not ignoraunt, how a certayne dull Methodicus did confesse that he did mark how the ayre about the pacient was affected, in heate and colde, and yet not to suffer the tymes of the yeare to bee regarded, although the names selfe of the tymes of the yeare, do eyther profyt, or hurt, and not their temperament, so that the olde wryters for thys cause had not respect to it. But I thinke it abundantly shewed, that who wyll by a certaine methode cure an Ulcer, he must of force both come to the fyrst Elements, and also consider the tymes of the yeare, and the temperaments of bodies, not onely in the whole, but also in euery part. Agayne we must repeat that hath bene spoken of indication, which is taken of moyst and drye, for like

the moyst nature requireth moister medicines, and dryer natures dryer medicines, so here the hotter nature requireth hotter ayre, the colder requireth colder. For that in those which are against nature, and those which are according to nature, there is a contrary indication. For those that are according to nature shewe the lyke, those that are against nature, contraries. If we will conserue them, these must be of force remoued.

The ninth Chapter.

AND thus I suppose that I haue clerely taught that he who shall well cure an vlcer, must cõsider the complexion of bodies, times of the yeare, and natures of partes, also that the first Indication curatiue, is taken of the only effect, but for all that the remedies cannot be thereby founde oute, except we first doe ascende to the elements of bodies, and way the pacientes temperament, not only of the body but also of the sicke part, and considering wyth these the temperature of the ayre, which truely doe both pertaine vnto the present state, and also vnto regions, that there are togither in one curation contrary indications, and how to vse them, it shalbe set oute hereafter more largely, notwithstanding now also it shall not be from the purpose to speake also in this place thereof in fewe wordes, for I do think no marualle, although the pacients complexion be moyster & yet the part affected to be dryer, or contrarywise that the part be moyster, and the temperature of ỹ whole body dryer, in like sort than the part is of contrary temperament, in hotenesse and coldnesse with the whole body,

bodie, therfore like as if ỹ whole body were in mean temperature, which we haue called best, we shoul not neede to alter any thing in medicines, touchin the nature of the pacient, so whereas the body is ful dryer or moyster, or hotter or colder, than is requisit it behoueth so much to increase ỹ force of medicines as the body is declined vnto natural intẽperatenes. We haue not forgotten to think what naturall tem peratures is, and what is against nature, for we ha spoken of that in other our works, but chiefly in th booke which is intituled of inequall temperature admit therefore that the whole complexion of ỹ fle bodye, is more moyst, and for that cause require m dicines lesse dissicatiue, and that the affected parte in the number of those, which are more drie, such w haue sayde be the partes lesse fleshy, as aboute t fingers and iointes, also the partes about the eare nose, eyes, and teeth. And to be briefe, whereas th are many Cartelages, & cotes, & ligaments, & bone & nerues, for here is no fat or fleshy, or but very litt thindication within these is here taken of the natu of the part, is contrarye to that which is taken of t nature of the whole body, wherfore if so be that ho much the complexion of the pacient is more moyst than is requisite, so much the part affected is mo drye, we shall neither adde neither yet subtract, fro the medicine, but we must vse such a medicine, as w woulde apply to the vlcer, made in the part of mea temperature, & where the bodye is moderately tem perate, but if the part be so much the more drie, th is requisite, as ỹ temperamẽt of the body is moyst

we must so much increase the drinesse of ẏ medicine, or the temperament of the part, excede the temperament of hole, as if ẏ exulcerat part excede in drinesse foure partes the iust temperatnesse, & that the pacientes nature is thrœ degrees moyster, it is manifest that ẏ part which is now vlcerate requireth a medicine, one degree drier, than where as the part is temperate, it is euident that all these are taken by coniecture, and that he shall best coniecture, which is exercised in reasoning of these, and truely in all such there are togither, at one time cōtrary indications, neither shall I nede to speake also of those indications, which are taken of hote and colde, bicause they maye be vnderstande by that which is spoken. Truely in other ẏ indications are seperated by times, in which there are finished, and it behoueth also chiefly in the beginning of the curacion, the one to cease, & the other to do his part, example, if an vlcer be with hollownesse, & very filthy, there is a thre folde affect, against nature, the vlcer, the hollownesse, & the filth, the order of curing in purging the filthe, bicause the vlcer cannot be any thing adglutinated or filled with flesh, before it be cleane, the cure of the hollownesse hath ẏ second place, for if we shall either adglutinate or incarnate, or to speake briefiye, cure the vlcer, we cannot fill the hollownesse, imagine therfore ẏ not onely these thrœ do infect the part, but also inflamation or *Erisipelas*, or *Gangræna*, or some intemperatiues, either symple or compounde, whether or no is it manifest, that the vlcer cannot be filled with fleshe, before that this bee taken awaye, it is before sayde, that generation

of

of flesh commeth of that which is founde vnder, but new flesh cannot growe, of that which inflamation infesteth, and is intemperate, and to conclude, which is sick, therefore there is of them to be considered, a thre folde ende in all such coniunctions, one as it were take of the cause which is to come after, another hath the reason, without which not, The third is named such as do inforce & accelerate. For the intemperature of ỹ flesh, is as it were the cause, which maketh that is vlcerate to growe with it and fylleth the hollownesse. The pureness and cleanesse of the vlcer, hath the place, without which, not, for the filth letteth, this doth prolong the cure, the hollowness hath the place to the vlcer, without which not, for if the hollowesse be not filled, the vlcer cannot be cicatrized, therfore if thou doest regarde these, thou shalt finde the order of curing, as if inflamation & hollowesse, and an vlcer, and filth, be founde togither in ỹ part, we must first cure the inflamation, secondly the filth, thirdly the hollowesse, and last the vlcer. And truely in the rehearsed, both the order and the inuention of things to be done, is taken of these, but the indication of that which enforceth, or accelerateth, is not here reckened, in other truely it is, for that affect is first of all to be cured, wherof there first followeth perill to the man, yea, and not only first, but onely it, as if ỹ head of a muskle be prickte ther followeth conuulsion, which cannot be remitted, by the helpe of conuenient medicines, for thou shalte heale the conuulsion, the Muskle being cut ouert whart, notwithstanding thou hast corrupted some motion of ỹ part,

in

in like manner when there immoderately floweth blood out of a vaine, or arterye, if thou cuttest the whole vessell ouerthwart, although thou canst not cure the vlcer, yet thou hast taken awaye the perill, which shoulde haue come throwe the flure of blood. Now we are constrayned after to cut a nerue ouerthwart, as often as we see either conuulsiõs, or madnesse, or both beyng great, and hardly curable, to follow after wounding. In like sort, wher luration chaunseth in any of the greater ioyntes, we cure the vlcer, but leaue the luration incurable, for if we woulde cure also this, conuulsions would follow. The third thyng to put before our eyes of curing is, vnto that which enforceth and accelerateth, and is contrary to the other two rehearsed, neither is it all one, to consider any thyng as the cause, or as that which hath the place, without which not, or as that which enforceth and accelerateth. But we haue sayde, that which enforceth is such sometime that it leaueth the other after vncurable, and also that both we make the affect, partly in the puncture of a nerue or tendon, or profusion of blood, of the vessels, and partly in the Muskle whose head is wounded, for whereas the luration is with the vlcer, we make not the affect, but leaue onlye that vncured, which is made. But we shal speake more exactly of these hereafter.

The tenth Chapter.

AT thys present it pleaseth vs to go to the difference, and to comprehende briefly our propounded talke, that we ouerpasse not any indication of inuenting remedies, if any yet remaine. Therfore they

they doe call as differences of vlcers, an vlcer without inflamation, and a rotten vlcer, and a deuouring or corrosiue Vlcer, and an vlcer with *Gangrena* and *Erisipilas* and a *Cauecrous* vlcer, and an Vlcer wyth payne, and an vlcer voide of paine, and such like, if any comming forth setteth out the Gmperick curation, and thinking no other thing nameth them differences of Vlcers, we will not contende with him, for we haue sayde a thousande times, that it behoueth not to contende about names, but if he goeth about as it were to shew any artificial thing of indications, he is to be taught ẏ all ẏ rehersed affects be cōpound, & that there are other differences, of a simple, & sole vlcer, and to which there is no other affect ioyned, for if ther be deuision with any edged thing, if the forme of that which did wounde be imprinted, in the parts deuided, there shall truely be so many differences of Vlcers, of oblique right, retort like a bristle, crooked lyke an hooke, and so being euery waye, and all these differences, be of the figure. Againe there are a thousand other differences of the magnitude, for an vlcer both is, and is also sayde to be bigger or lesser, than an other, also great and little, also a short, & a long, a shallow and a deepe, and in euery of these, both that it is more or lesse such a one, whether it bee in the difference of space, or magnitude, or quantitie, or call it after what manner you wyll, but if thys so be, then truely an vlcer equall or inequall, shal be with ẏ profunditie of diuision, for if it chaunce that the thing being cut in length, the higher part of the deuision may go in deepely, the lower part to be in the vpper

part,

parte of the body, or contrary the higher parte of the wound to be in the vpper parte, the lower to be deper, also these, that is to say, to bee diuulsed in some parte, or totall, and to haue bene cut, and where that wound went ouerthwart vnder the skin, the one part of the Vlcerate part to be seene, the other to be hidde vnder the skinne, and that to be in the higher partes or lower, or sydes, all these be differences of Vlcers, agayne of the tyme there are other differences of vlcers taken, as an olde or new Vlcer, of small or long tyme, and in all these the reason of more and lesse, is to be numbred. And these differences are taken of the nature of the Vlcer most proper, which are take of the substance of the thing, for those that are taken of the figure and magnitude of deuision, and that either in length or depenesse, or in both dimensions, also in these wyth equality or inequality, these that come outwardly and hath the place of that wythout which not, also of the tyme in which the Vlcer is made, for so one is called a newe, another an olde vlcer. Also of that that eyther parte, or all, is not seene or seene, also of the generation, for that is all cut, or all broken, or part cut, and parte broken, and if thou wilt perceyue the differences of the place in whyche the Vlcer is, as in the end of a muskle, or beginning of a muskle, or myddest of a muskle, or that the skin is Vlcerate, or that the Vlcer be in the liuer or belly, they be forsoth differences of Vlcers, not taken of ꝑ proper nature of them, but of the places in whiche they are, but when any sayth the Vlcer is not infected wyth inflamation, or prested wyth supercrescent

they doe call as differences of vlcers, an vlcer wi[illegible] out inflamation, and a rotten vlcer, and a deuouri[illegible] or corrosiue Vlcer, and an vlcer with *Gangrena* [illegible] *Erisipilas* and a *Cauecrous* vlcer, and an Vlcer wy[illegible] payne, and an vlcer voide of paine, and such like, [illegible] any comming forth setteth out the Empericke curat[illegible] on, and thinking no other thing nameth them diffe[illegible] rences of Vlcers, we will not contende with him, [illegible] we haue sayde a thousande times, that it behoue[illegible] not to contende about names, but if he goeth ab[illegible] as it were to shew any artificial thing of indication[illegible] he is to be taught ẏ all ẏ rehersed affects be cōpou[illegible] & that there are other differences, of a simple, & [illegible] vlcer, and to which there is no other affect ioyned [illegible] if ther be deuision with any edged thing, if the fo[illegible] of that which did wounde be imprinted, in the pa[illegible] deuided, there shall truely be so many differences [illegible] Vlcers, of oblique right, retort like a bristle, cre[illegible] lyke an hooke, and so being euery waye, and all the[illegible] differences, be of the figure. Againe there are a tho[illegible] sand other differences of the magnitude, for an vlc[illegible] both is, and is also sayde to be bigger or lesser, th[illegible] an other, also great and little, also a short, & a long, [illegible] shallow and a deepe, and in euery of these, both th[illegible] it is more or lesse such a one, whether it bee in the dif[illegible] ference of space, or magnitude, or quantitie, or call it after what manner you wyll, but if thys so be, the[illegible] truely an vlcer equall or inequall, shal be with ẏ pro[illegible] funditie of diuision, for if it chaunce that the thin[illegible] being cut in length, the higher part of the deuision may go in deepely, the lower part to be in the vppe[illegible]

part,

parte of the body, or contrary the higher parte of the wound to be in the vpper parte, the lower to be deper, also these, that is to say, to bee diuulsed in some parte, or totall, and to haue bene cut, and where that wold went ouerthwart vnder the skin, the one part of the Vlcerate part to be seene, the other to be hidde vnder the skinne, and that to be in the higher partes or lower, or sydes, all these be differences of Vlcers, agayne of the tyme there are other differences of vlcers taken, as an olde or new Vlcer, of small or long tyme, and in all these the reason of more and lesse, is to be numbred; And these differences are taken of the nature of the Vlcer most proper, which are take of the substance of the thing, for those that are taken of the figure and magnitude of deuision, and that either in length or depenesse, or in both dimensions, also in these wyth equality or inequality, these that come outwardly and hath the place of that wythout which not, also of the tyme in which the Vlcer is made, for so one is called a newe, another an olde vlcer. Also of that that eyther parte, or all, is not seene or seene, also of the generation, for that is all cut, or all broken, or part cut, and parte broken, and if thou wilt perceyue the differences of the place in whyche the Vlcer is, as in the end of a muskle, or beginning of a muskle, or myddest of a muskle, or that the skin is Vlcerate, or that the Vlcer be in the liuer or belly, they be forsoth differences of Vlcers, not taken of ỹ proper nature of them, but of the places in whiche they are, but when any sayth the Vlcer is not infected wyth inflamation, or pzelled wyth superfluous flesh

flesh, or hollowe, and thinketh that they be like th
which [illegible] I rehearsed, he must of force be deceiu
in the curatiue Methode, for in Greeke, *Phlegmō El*
by the forme of spech hath the likefigure of interpr
tation wyth a lyttle Ulcer, but yet that which
ment therby, is not alike, for deepe and hollowe wh
we speake of an Ulcer, we shew these proper diffe
rences, but *Phlegmonon* is not at all the difference
when as the parte may be infected with inflamati
yea whereas ther is no Ulcer, so that I think it law
full to chaunge the forme of speach, if thou shalt sa
an Ulcer wyth inflamation, to haue come to any m
thou shalt go neerer than to the nature of the thing
and shalt interprete it more clerely, but not if th
shalt say some wyth bygnesse, and some wyth lyttle
nesse, to be made, for thou mayst speak more euidet
ly and after the nature of the thing, if thou shalt sa
he had a great Ulcer, and a lyttle, so that if it may be
done, that the forme of speach be changed, both more
conuenient to the nature of the thing, and more ma
nifest to the hearers, we shall not leaue of, whereby
it may lesse be done, for the way to flie deceit in thin
ges, is that to vse defined speach, therfore what Me
thode may we appoynt, in such there is to be noted a
certayne precept, and as it were a scope, wherby the
dilligent may easily discerne by and by whether any
speaketh of the difference of any affect, of the ioyning
of another affect. Therfore let this be to thee a diffe
rence, that which may seuerally and by his self stan
that shal neuer be difference of any other afect, ther
fore magnitude, littlenes, equality, inequality, tim

and figure, be of the number of those which happen to other, but an vlcer, and inflamatiō, and *Gangræna* and corruption, may stand seuerally and by themselues. There are certayn affects of our bodies against nature, as chaunce necessaryly to affects, for vnto all these it followeth necessarily that they be eyther litle or great, or equall, or inequall, or newe, or olde, or they appeare euidently, or they are hid and not seene. To bee infected wyth inflamation is not ye that sort which happen to an Vlcer, as neyther to beginne to putrify, or infected wyth *Gangræna*, all those be in the number of diseases, for they are affects agaynste nature, and corrupteth the action. Agayne there are other as it were differences of Vlcers, spoken of, as a tormenting Vlcer, and a fylthy Vlcer. But here also is some compounde shewed, but after another sorte than was spoken of an vlcer infected wyth inflamatiō or a rottē vlcer, for here inflamatiō & putrifaction be affects, their dolour & filthinesse be of the kinde of accidēts: in like cōditiō whē we say *Cachochimō Vlcus*, that is, an vlcer infected wō ill iuice, or an vlcer vered wō flux or corosion, the cause is coupled wō the affect. And hereby it is manifest, that ỹ first & simple infyrmities voyd of composition, be as it were the elemētes of the curatiue methode, which is now instituted. Wherefore the rather I haue numbred all such infirmities, in our commentaries of the differences of Infirmities. Truely all is one, whether thou call them the fyrst or symple, when that which is first is simple, and that which is symple is fyrst, and therefore elementary. There is an indication taken of the

differences, although not of all, for a new or old Vl-
cer sheweth nothing although some think contrary,
but these deceyue themselues, not otherwise than in
the order of diet, where they affyrme that there is
one indication in the beginning, another in the aug-
mentation, another in the vigor, and another in the
declination, of which seeing hereafter I shall more
largely entreate, there is no cause why here I shuld
make more words: Yet for all this, I wyll here adde
that shall serue the tyme present. They think that a
newe Vlcer, when as it is free from any other affect,
and hath no accident ioyned wyth it, doth shew ano-
ther curation than an olde Vlcer. But that is not so,
For in that it is only an Vlcer and no other thing, it
is such a one as hath no hollownesse, or doloure, or
fylth, and is free from euery other affect, doth onely
require the cure of an Vlcer, whose ende set by vs, is
eyther vnition, or adglutination, or coition, or conti-
nuation. For I haue a thousand times sayd, that thou
mayst call it as thou please, so that the thing it selfe
be not chaunged, therefore this kinde of Vlcer, whe-
ther it be newe or olde, requireth allway the same cu-
ration. That difference which is taken of the tyme
sheweth nothing proper at all. But if the Vlcer hath
hollownesse depely hid vnder the skinne, it behoueth
to consider whether it be in the hygher part, that the
matter may readily flowe out, or in the lower part,
so that it is there stayed. The cure of that vlcer wher
there is no flux, is like the cure of other. But it beho-
ueth that we make certayne ysshuing out where ther
is none, and that is two wayes; eyther the hollow-
nesse

nesse being cut in the pendent place, onely opened, both the nature of the parts, & also the bignesse of the vlcer shall shew, whē as either of thē must be done, for if the places thēselues make the cutting daungerous, & the vlcer shall be great, it is more cōuenient to open in the pendent place, but otherwyse it is better to make incision, and whereas there is an yssue, let the rolling be begonne aboue, and ende beneath. We haue heeretofore spoken, that the difference of vlcers which is taken of all the wounded partes, is very necessary to shewe the cure, but the indication was of similer, this which I now speake of, is as it were of instrumental, truly we wil in the bokes following speak more largely of that indication, which is as it were of similer bodies, or as of instrumental. Now we must go to the proper differences of vlcers, and define of it, whether it be ouerthwart, or ryght, or deepe, or shallowe, or lyttle, or else great. Vlcers made ouerthwart, for ỹ their lyppes do gape more, & are asunder, do require to be more dilligently ioined, and therfore wee must vse both stitching and hookes. Those that are made in the length of the muskle, if thou bynde it wyth a roller of two beginnings, ỹ shalt not neede eyther stytching or hookes, but if thou wilt otherwyse bynde it, vse thou eyther stytching or hookes. Fewe stytches shall in this suffice. And thou shalt cure great Vlcers wyth behemente desiccatiue medicines, if thou remembrest that which before is spoken. The medicines which doe moderately drye, wyll aboundantly heale small Vlcers. Deepe Vlcers be euer also great, therfore they must be rolled wyth

two beginnings, and the lippes of it be speedely ad
glutenated, and those which are both very deepe an
also long as they are great two wayes, so doe the
shew a double indication, therefore they require bo
hement siccatiues. Neyther ioyne thou the lippes
to some togyther, and roll it wyth two beginnings,
and take deepe stytches. In like sort, if there come
many differences togyther, of which euery one hath
his indication, it is expedient to vse them all, so that
they bee not contrary. But if they be contrary amõg
themselues, we haue heretofore shewed how it be
houeth them to be dented of these, but we will more
largely set it out hereafter. And now it seemeth go
in thys place to ende thys third Booke, In the
fourth which shall follow, we wyll dispute of
those affectes which for the more part ac-
custome to followe Vlcers, and
wyth these there shall bee set
out the curations of in-
ward causes.

FINIS.

THE FOVRTH Booke of Galen, called in Greeke θεραπευτικον, and in Latine *Methodus Medendi.*

¶ The effect of the same.

1 The right Methode of curing malignant and ſtubbourne Vlcers.

2 VVhat Vlcers be hard to be cured.

3 The Methode of curing an Vlcer difficill to be cured by the reaſon of the intemperancy of the fleſhe.

4 The curation of an Vlcer vvhen as the part is exulcerate vvyth a Tumour agaynſt nature.

5 The Methode of curing another affect vvhen as yll humours doe flovve to the particle.

6 Hovv a man may knovve in certayne diſeaſes the originall cauſe.

7 The opinion of Theſſalus in the curation of malignant Vlcers.

8 That of tyme no Indication oughte to be taken, contrary to the opinion of Theſſalus.

9 The curation of malignant Vlcers according to the ſentence of Hipocrates.

10 That an yll affecte comming to the Vlcer ought first to be cured before the Vlcer be taken in hande.

11 The curation of those affectes that flowe to the Vlcer according to the sentence of Hipocrates.

12 VVhat Indication ought to be taken of the situation and figure of the partes.

¶ The fyrst Chapter.

E haue sayd that there is one kinde of disease, that is called solution of continuity, which commeth into al the parts of the body of mankind, how be it, it hath not one name in the all. For solution of continuity in the fleshye parte, is called an Vlcer, in the bone a fracture, the Grækes call it *Catagma*, in ȳ nerue, a conbulsion. The Græ-kes call it *Spasma*. There be of the same kindes of So-lutions, which the Grækes cal *Apospasma*, *Regma*, & *Thlasma*. *Thlasma* in the ligament, *Apospasma* & *Reg-ma* in the Veynes and muskles because of any violet stroke or grieuous fall, or any other greate motion. The Solution of continuity called *Ecchimosis*, in the Græke, commeth moste often wyth concussion and ruption. Sometime Solution of continuity cõmeth by opening of the Orifices of the veynes, in Græke named *Anastomasis*, Also it commeth of that which is called of many *Diapedisis*. Other solutions of conti-nuity happen of Erosion in Græke called *Anabrosis*: But it is a disposition already medled and composed wyth an other kinde of Disease that consisteth in the quantity of the partes, as before hath bene shewed, when as we dyd entreate of hollowe Vlcers, which do procede of two causes, that is to saye, of Erition and Erosion. It is manifestly knowē by what mea-

nes erition cõmeth. And if erosion abounde inwardly, it commeth of *Cachochimia*, if outwardly it is done eyther by strong medicine or fier, it behoueth then, as is sayd before, to take diligent hæde, and discerne the simple diseases from the compound, for to a simple disease a simple remedy is conuenient, and to a compound disease, a compound medicine. Also we haue sayd before, what Method must be kept to cure compound diseases, yet notwythstanding it is not enough to know the generalty of the said method but to be exercised in all parts therof. Seing then that in the same is nede by maner of speaking, of sundry particular Methods, bycause that euery kinde of disease hath his own Methode, then that which resteth of ỹ curatiõ of vlcers, must be perfourmed in this boke, taking the beginning here: Euery vlcer is simple & alone, without other dispositiõs & affects wyth it, or it is with some other dispositiõ, or diuerse, wherof some haue not only styred vp ỹ same vlcer, but hath augmẽted it. The other are, wythout which the sayd vlcer cánot be cured. Of them we haue spokẽ here before, we shall speak in this present boke of ỹ dispositions which augmenteth the vlcer, in the which lyeth double coũsel of curation, that is to say eyther to take the sayd dispositions al wholely out of the body, or to surmoũt the incõmodity that aboundeth in it. The which thing may be easly done, if the disposition bæ little, but if it be great, the Vlcer may not be cured, vntyll the same disposition be taken away. Wherefore we must diligently consider what the sayd affectes and dispositions be, and how many in number,

in taking our beginning as is sayd before: Euery vl-
cer is by it selfe alone or wyth hollownesse, that the
flesh being subiect be naturall, and that there be no-
thing betwixt the ioyning of the lippes, that may let
the conglutination therof, which oftentimes happe-
neth either by hayre, a Spyders web, matter, oyle, or
such lyke things, that may let the ioyning togither.
And these things are as *Symptomata* and accidents of
the sayd wound, which if they be present may hinder
the curation, but if they be not, they let not, but the
disposition of the flesh, is cause of that which follow-
eth. For wyth the same flesh and by the same, lippes
that were a sunder are closed, and the hollownesse
fylled. It behoueth then that the sayd flesh be natu-
rall because that these two things may bee well and
commodiously made perfect. Then it is natural if it
kepe his owne temperament, which thing is cõmon
to all other partes, for it behoueth that the flesshe
subiect bee wholely Temperate, as wel to close the
Vlcers, as to fyll them wyth flesh. But is that e-
nough I pray you? Must not the bloud that com-
meth to it bee good also, and moderate in quantity?
I thincke thys truely to bee true. For that bloud
whyche is corrupte, doeth so differ from agglutti-
nation and fyllyng the Flesshe, as also sometyme
to Exulcerate and Erode the Body. And if it bee
ouermuche in quantyty, it engendreth Excremen-
tes in the Vlcers, (as wee haue before spoken) and
hindereth the curation. And also there be three kin-
des of Vlcers which are difficil and hard to be cured.
The fyrst aboundeth by the vntemperature of ỹ flesh

being

being subiect. The second by the vice and yll quali of the bloud comming to it. The third of a gret me sure and quantity of the sayde bloude. Oughte n the diuision to be made thus or otherwise? Th is to say, the cause wherefore some Vlcers are stu bourne and difficil to be healed, is for the mistemp rance of the flesh exulcerate, or else for the gatheri of humors vnto the vlcerate part: Yet againe ẏ m tẽperate flesh ought to be deuided into .ij. differẽce The fyrst is, when the fleshe being subiect is out his nature, onely in quality. The second is, wh wyth the euyll quality it hath Tumour agaynst n ture. The flowing of humours is diuided into tw differences, that is to say, into the quality and qua tity of humours. Sometyme diuers of the sayd di positions are myxed togither, and sometime al. Bu the Methode for to cure them, ought not to be giue all togyther, but eche one by himselfe.

* The second Chapter.

AND if the distemperance of the flesh be drie, moderate it wyth bathing and wetting in temperate water. But at all tymes that this remedy shall be vsed, the ende of the bathing & wetting shall be tyll the particle come ruddy, and ryse in a lumpe. Then ceasse the bathing and moysting, for if you bathe it any more, you shall close the humour agayne that was losed, and so you shall profyte nothing. Likewyse the moystening faculty of medicines ought to be greater than is accustomed in a hole parte, If the flesh be more moyst than naturall habitude,

[illegible]tude, you must haue regard to the contrary, for the [illegible]ulty of medicines in that case ought to be desicca[illegible]ne and to vse no water. But if thou must wash the [illegible]lcer, take wine or *Posca*, that is to say *Oxicratum*, or [illegible]e decoction of some sharp hearbe. Lykewyse you [illegible]all coole the pryde of the flesh that is to hote, and [illegible]ate that which is to colde, you shall know such in[illegible]mperatures, partly by the colour, and partely by [illegible]ing of the diseased pacient. For sometymes they [illegible]sse they feele great heate in the particle, some[illegible] manifolde coldenesse, and so delight themsel[illegible]es in hote or colde medicines. And sometime ap[illegible]reth Rednesse, and sometyme Whitenesse. But [illegible] distinguish these things, it is not the duty of thys [illegible]r proponed worcke, in the which work wee shewe [illegible]t the Methode to know the affects, but to cure thē [illegible] such wise that by consequence of wordes, we bee [illegible]me vnto the sayd Methode, to knowe the affectes. Agayne let vs retourne to our purpose. If any parts are Vlcerate wyth Tumour agaynst nature, first ẏ Tumour must be cured. What ought to be the cu[illegible]ation of all Tumours we shall say hereafter. Pre[illegible]sently we shall entreate of that which is ioyned vnto vnkinde Vlcers. But when the lippes of the Vlcers are discoloured and somwhat hard, they must be cut vnto the hole flesh. But if such affect is lyke to pro[illegible]eede further, deliberation must be had, least that which doth seeme to be repugnant vnto nature, shall be cut out, or in longer space to bee cured. And with[illegible]out dout in such a case it is good to know the paciēts minde. For some had rather to bee long in curing,

than

than to suffer incision, and other are ready to endure all thinges so that they may the soner be made hole. Likewyse here shall be spoken of the ill iuice which floweth to the exulcerate parte, and in as much as it is a malignant and a wicked humour it shalbe spoke of hereafter in his owne place. When as therefore the humour which floweth to the Ulcerate parts, is not farre of, nor doth abound in quality or quantity, it shalbe then conuenient to direct it, and to restraye the flux which commeth vnto it, and also to cole the heate of the partes that be neere to the Ulcer. Furthermore you must behold the ligature or rolling, at the Ulcer, and leading it to the hole parte, as Hipocrates cōmaūdeth, in the fractured bones: also that the medicines that are ministred to the sayd Ulcers, must be more stronger than they that are applyed to a symple Ulcer. And if the flux of humours will not stay with conuenient medicines, then you must seke further the cause of the sayd flux, and take it away. If the fluxe come by weaknesse of the membre that receyueth it, the sayd weaknesse must be cured. And suche curations also shall be proper for the Ulcerate part. But if the cause of the flux be through the abūdaunce of the bloud, or of the yll disposition of all the body, or of any of the superiour partes, you must first take away the sayd causes. The weaknesse of the part forth of which abūdance of iuice doth flow, cōmeth hole of the intemperancy and not all togyther. Wherof it followeth that the Ulcerate flesh, is only intemperate and not weak and feble, and sometime it chanceth both the one and the other. For the great

intempe-

intemperācy is the cause of the inbecillity of the affected part, the which intemperancy is cured as is a foresayd, in refrigerating the heat, humecting ỹ dry, warming the colde, and desiccating the moyst. And if the place be to colde and moyst togyther, the medicines must be in warming and dryng togyther, and so of the other intemperances, in putting away euery quality that surmounteth by his contrary. The reason is: Euery thing that behaueth it self well, is according to nature, not onely in liuing things, but in plants and also in al other things, ther is an equality, which the Grekes call *Simmetron*, and wythout excesse of all vicious humours. For the thing where nothing can be taken fro or put to, neyther any part, or any quality, it is all perfect in one equality: cōtrarywyse the thing that must haue taken fro it, or else somwhat added to it, is not in a naturall and perfect estate. Wherefore it is not possible to cure rightly but in taking away that which is excesse, and putting to it that which lacketh. In another place wee must speake of the ouermuch or lacke of things, but when any quality is ouermuch, it is necessary that the other quality contrary to hym, ouercome hym agayne, and the corruption of humours or intemperancy, bee remoued in restoring the sayd quality that wanted, for in cooling that which was to hote, thou shalt restore that which lacketh, and diminish that which was to much abūdāt. Thus it is necessary ỹ the curatiō of the things that are put far from their naturall habitacion, by some intemperancy, bee made perfecte agayne by things of contrary vertue.

And

And thus the flesh or any part thereof wherin is [illegible] of humors, bycause of weaknesse, ought to be ma[illegible] in this manner, (as is sayd before,) and when the [illegible] temperancy is cured, then proceede to the cure of [illegible] vlcer, first curing the intemperancy, as if it had co[illegible] without the vlcer: By the which thing it is manif[illegible] that all such curation is not proper to the Vlcer, b[illegible] to the intemperancy.

Likewyse if any flux of humours happen to the [illegible] cerate partes, as well by the occasion of any parti[illegible] lare member, as of all the body, wherevnto the bl[illegible] or any yll humours do resorte, fyrst remedy must [illegible] had eyther to the particle that is cause of the flux[illegible] else to the whole body. Thus then we shal cure fi[illegible] the varices that are often resorting vnto the Vlce[illegible] place, before you cure the Vlcer, and then after w[illegible] you may the easlier cure the Vlcer. Likewyse in [illegible] that haue a dysease in the spleene or in any other n[illegible] table part, fyrst it behoueth to cure the sayd part, an[illegible] then after to proceede to the curation of the Vlcer, howbeit none of the curations hereof is proper to [illegible] Vlcer but some other affects or dispositions, that ey[illegible] ther engendereth the Vlcer, or that nourisheth or conserueth it.

The third Chapter.

But nowe I thinke it tyme to define that there is no indication of outward or (as they terme it,) of primitiue causes of curation, but the indication of curation to haue his beginning of the affectes selfe. But those things that ought to be done particularly are found out eyther of that which the indicatiō shew[illegible]

weth

weth, eyther of the nature of the affected parte, or of the temperature of the ayre, or other like thynges, but to speake briefly, no Indication may be taken of thyngs that be not yet come. But for as much as we ought to knowe the affect, that is not manifest both vs by reason or wit, we are often constrained to enquire of the externe and primitiue cause. For this occasion the vulgare people supposeth, that the sayde primityue cause is Indicacion of curatyon, whych is altogither otherwise. As it appeareth likewise, in those, where the affect may be exactly knowen. For if *Ecchymosis*, or an vlcer, or *Erisipilas*, or putrifaction, or *Phlegmon*, be in any part, it is a superfluous thyng to inquire the efficyent cause of these diseases, except they be remainyng. For in so doing wee shall cure that thyng whych is already finished; and shall prohibit the efficient cause to procede any further. But if the sayd efficyent cause which produced the effect, hathe no longer bidyng there, then we shall remoue away the affect. For to put away ẏ cause that is not there, it were impossible. For curatyon appertaineth to the thing present, as prouidence to the thynge to come. For that thing whych doth not now hurt, neyther is to be feared that it wyll hurt hereafter, is out from both the offices of the arte, that is to saye, from curation, and prouidence. Wherfore in suche things there ought to be no searching of any indication, neither yet to cure, nor to prouide, (as is sayde before:) notwithstandinge the knowledge of the primityue cause, is profitable to vs in thinges vnknowen. Neuerthelesse the Empericke take sometime the pri-

mitiue cause as part of the course of the disease, that the Grekes call *Sindrome*, wherin they haue obserued and experimented the curatyon, as in that that hath beue hurt with a mad dogge or venemous beastes. Thus dothe also some Dogmatistes, whyche dothe affirme to cure suche diseases by experience onlye without racionall Indication, for they take the cause primityue, as part of all the *Syndrome* and vniuersall course: but the primitiue cause serueth nothinge to the Indication of curyng, all thoughe it be profitable to knowe of the nature of the disease, to them that haue not knowen the nature of venemous beastes, by vse and experience, and there of taketh indication curatiue, truely the outward cause of curation being knowen, doth nothing profit to the Indicatyon, but to the knowledge of the present affecte. For put we the case that we know that the venom of a Scorpion is of a cold nature, and for that cause, as of a colde thing I take Indication for the remedy: howe be it the case is suche, that I haue no signe, wherby I doo vnderstand that the body is hurt of a Scorpion: it is manifest that if I do know that the body is hurte of a Scorpion, that then I would inforce me to warme al the whole body and also the part affected, without abidyng for any experience, in takynge mine Indication of the nature of the thing. We haue declared in the booke of Medicaments, wherin it behoueth them to be exercised, that wil take any profit of theese present commentaries, no suche facultye can be founde wythout experience. Truely it should be a gift of felicity, if any hauing the sight of *Litargerium*, *Castorium*,

or

of *Cantarides*, for whyche to vnderstande their vertues. For like as in all thynges is committed errour, aswell by those that excede, as by those that lacke, so here (as the Prouerbe is among the Grekes,) this *Thapausom* that is to saye, they differ amonge them selues. Also they affirme that the vertue of medicynes is not yet knowen, and that after so greate experience, and the other that suppose and say, that the sayde vertues be knowen only by experience, The firste speaketh indiscretely, if that be a thing Imprudent to affirme a thing impossible, and the other be altogither stupidious, sturdy, and folish. But for this present time we will say no more, bicause I haue spoken more plainly in the third boke of Temperamentes, and also in the boke of Medicamentes. Neuertheless for the knowledge of diseases, some primitiue causes are profytable, but after that the present disease is altogither knowen, then the cause primitiue is totally vnprofitable. Now we haue declared that it doth not become vs to meddle and confound both the doctrines together, but the *Emperikes* oughte to be spoken by them selues, and the rationals by them selues. We must now call to minde bicause we haue purposed in this present commentary, to entreat of the doctrine Rationall, although to some thynges that we do say, we do not adde absolutely that all be not true, but onlye after the sentence of the Methodicall sorte: but that euery man ought to adde and reason that thynge by hym selfe. And at this tyme we haue saide that there is no cause primitiue, whiche is profitable to the Indication curatiue, althoughe it serueth well to the

knowledge of the disease. And we confessey the cause primitiue, is part of the *Sindrome*, and of all the *Empericke* course, that they cure all diseases, by reson and by experience. But in all that we shall say hereafter, it is not necessary, to adde suche wooꝛdes. Then let us retourne to our first purpose, in takinge the pꝛyncipall indication certayne and vndoutfull, where of we haue also vsed here befoꝛe, as we haue sayde, that the disease that requireth to be cured, iudgeth thend wherevnto the Surgian oughte to intende, and of the same all other Indications are taken. Wherfoꝛe we haue begon to speake, that the sayde Indication, hath no maner of affinity, w̄ the cause pꝛimitiue: foꝛ put we the case, that any vlcer be come of a flux in any part, then it is manifest that the sayd vlcer, pꝛoceedeth of coꝛrupt humoꝛs, foꝛ nature is accustomed so foꝛ to doo in diseases, when she purgeth the body and sendeth all the coꝛruption to the skin, in suche soꝛte, that the sayn is vlcerate, and all the body purged.
What is then the curation of suche vlcers: certainly as of other vlcers, wherin no coꝛrupt affect, oꝛ dispositiō is, whych the Grekes call *Cacoethe*. But if it be so, it is euydent that no Indicatyon is to be taken of the cause, whych hath excised the vlcer, but if the vitious humoꝛ remayne, some indication myght then be taken of the sayd cause, foꝛ otherwise it should be an absurde thing that that, which is no moꝛe remaining should require curatyon, oꝛ if he should shewe curation where there is no nede. Wherefoꝛe it is a straunge thyng, and wholye agaynst reason, to saye that the Indication curatiue, oughte to be taken of

the

the cause primitiue. And for because that the sayd indication is not taken of the same cause, it is euydent, that it must be taken of the cause present.

But what is suche an Indication? forsoothe if a man will properly define it, it is a thyng whyche appertayneth to prouidence, (whych the Greekes call) *Prophalactica*, but if any will abuse the word, it is called *Therapeutica*. But for asmuch as of ỹ vlcers themselues, certayne be simple, and certayne be hollowe, (if a man will diligentlye marke and consider) the curation of them is brought to passe, in eschewyng, and forseeyng those things which be hurtefull vnto nature. And whē we would bring any thing to good successe we had nede of natures helpe, as in closing of an Vlcer, and regeneration of flesshe, in the which things the chiefest care and regarde apperteineth vnto that part of the art, which is called prouidence, but it is called vulgarly healing.

And therefore this parte of the arte that is named prouidence, is deuided into two kindes. The one is that whych doth remoue away the disease present, the other which withstandeth the disease that it may not come to his fulnesse. Therfore the yonger Phisitians here doe not vnderstand, that their disputation and contention consisteth only in names, wherefore if they were studious in things, they should finde oute that there be two differences of the functions and actions of medicyne, that is to saye the disease already come, or to wythstande those that are not yet present. Then there is no man, but he will confesse that to cure, or to heale, is no other thing, but to take

away the disease that is present, whether it be doone away by the worke of nature, or by medicines, but prouidence is a thing that letteth the disease, that he may not come: and truely they which doo cure the ill humoures, which come to the vlcer, do minister the art of medicine, by reason, and Methode, in purgyng and taking away those things, which doo hinder the course of nature. And these two manners of curinge are properly called in Greeke *Prophilactica*, (for they let as it was sayd before) that the filthye matter engendreth not in the vlcer, neyther yet ouermuche moistnesse whych may hinder the curation.

The fourth Chapiter.

It is but in vain truely thus carefully to striue about the name, but it is more conuenient (in my iudgement) to geue some good Methode to cure the vlcers, suche as I haue spoken of, as well in the booke going before, as in this. But I doo muche maruell at the dulnesse of *Thessalus* wrytinge thus of the curation of vlcers, the which are called *Cacoethe*. The communities of Vlcers, that continue longe time, and that are vncurable, or else retourn again after the matter induced, be very necessary, in lykewise as in vlcers that may not growe togither & be closed, it muste be considered what is the cause that letteth and procureth the said growing together, the whych cause ought to be taken away. But in them that renue the cicatrice agayne, it behoueth to keepe the same cicatrice, that is to say, in strength (for so we haue translated *To metasuicrinen*) and in comforting

ſuyting the ſuffering member or all the body in common, and in ordering it, that it endure not lightlye, by the remedies appropriate ther to. And when *Theſſalus* had propounded ſuche wordes in the beginning of his boke of Surgerie, he wryteth afterward more plainly, of this matter: The vlcers that endure long, and may not be healed, or that renewe, and come after the cicatrice, geue ſuche Indications, that is to ſay, if they come not to cicatrice, it behoueth you to let the vnion & commyng togither, and to renew the vlcerate place againe. And after that you haue made it like vnto a freſhe wounde, it muſte be healed as a bleding wound. But if the ſayd cure profit nothyng, you ought to mittigate the inflammatiõ, and make as muche diligence as you can. But the vlcers that come to a cicatrice, and open agayne in their acceſſions, and erulcerations, you ought to cure them like vnto them, where there is freſh inflammation, and afterward you ought to apply vpon the ſayd vlcers a plaiſter made of mitigatiue things, vntil the ire and ſearceneſſe be abated: after this is don, you ought to dreſſe the cicatrice, and then make the partes about it war red, in wrappinge it aboute wyth a *Malagma* made of muſter ſeede, or wyth ſome other medicament, that may chaunge the ſayde partes, and make them leſſe ſubiect to diſeaſes. And if they ceaſe not wt theſe thinges, you ought to haue cure of all the body, in ſtrengthning it with diuers exercitations, geſtinges, and vociferations, in commaundyng them that kæpe hym, to ſuche thyngs as thæſe be: That is to ſay in maner of liuyng, by deminiſhing, or augmen-

tyng,

ting, by degrees, in beginning, and vomityng, made by *Raphanus*. You shall also vse white *Eliber*, and all other thynges which we vse in diseases that be difficult to take away, whyche are subiectes to reason and manner of liuyng. This is the saying of *Thessalus*.

Now it is tyme to consider the stupidity of the man, (I say the stupiditie) if he thinke he hathe sayde well, and the boldnesse of hym culpable to saye nothyng, and by this meanes supposeth to deceiue the readers. But tell me *Thessalus* what is the Indication curatiue that is taken of an olde vlcer? Truelye I neuer found out curation of the old vlcers, nor of the new, not by time, in what disease so euer it be, but of the affect that I haue purposed to cure. But if we altogither regarde time, as if the Indicatyon curatyue were taken of it, the second day we shoulde giue an other Indication than the thirde, and likewyse to giue the fourth day another than the fifthe, and so of the first, and all other dayes followyng.

For by this meanes we shall no more consider the affect of the disease, that we go about to cure, and the Indication no more to be take of them, whereby we could neuer thinke of a straunger reason: howe then are the communities of vlcers necessary, that contynue a great while, seing that the time it self can Indicate nothing at all. For when a vlcer is wyth erosion that commeth of ill humoures, we shal not take an Indication of it after foure monthes, but ỳ which we haue taken at the verye beginnynge. And for a trouthe that I maye not permyt suche an vlcer to abyde so long time, but at the firste I wil take awaye

the

the cause there of. But I cannot coniecture, what may shew the time more than the number of dayes. Except *Thessalus* will say, that to haue knowledge of suche an vlcer, we must tary the time, but in suche a case he sheweth himselfe altogither folishe. That is today, if he confesse openly that he knoweth not the first affect, which hathe inueterated the Vlcer. Furthermore he must plainly also confesse the Indication curatiue to be taken of the disease, and the knowledge of the disease to be taken of other thinges. But be it so, that time serueth somewhat to the disease, nevertheless the Indicatyon curatiue is not taken of time. But to what purpose serueth it, if any vlcer be inueterate, to doo away that whyche letteth the cation, and to remue the place whych is pained.

For thou folish fellow, if for the maligne flux which the Greekes call *Cachoethe*, the lippes be affected in suche sort, what shalt thou profyt if thou doo cut them before thou hast prouided to stop the flixe? Truelye thou shalt but make the Vlcer wider than it is, as some do that cure vlcers after the same manner that thou doest. For the cause remaining, whyche before made the vlcer hard & flinty, thou shalt doe no other thing, in cutting away the lippes, but enlarge the vlcer. For those whych thou cuttest shalbe made hard, and come againe as they were before. Although that prudent *Thessalus* hath not added this tynge, that the partes of the vlcer, which are hard, stony and discouered, ought to be cut away, but commaundeth by an absolute sentence, that those thinges whiche hinder the closing of the vlcer, ought to be cut away

and

and to be neglected. But if truely he had counselled to take away the causes that hinder the agglutination of the vlcer, and that this reason were auncyent and old, I would not accuse him, for it is commaunded almost of all the auncient Phisitians, whych doo wryte of the curation of vlcers, by a certaine reason and Methode, that those causes whych do excyte the vlcers ought to be cut away, euen truely, as of all other diseases. For truely I doo think it expedient that the efficient cause remaining, which excyteth the vlcers, ought first to be taken away. In other dyseases it is not expedient, but chiefly there the curation must be taken in hande where the efficient cause remayneth. And if the said *Thessalus* hath not spoken of the causes that let the cõglutination, and hath only spoken of the lippes (as he hath sayd afterward) it appeareth that he is ignoraunt of more then he knoweth, of those thynges which appertaineth to the curation of vlcers. But it is possyble that this alone is the cause whyche hinderth the cure of the vlcer. And it may (as it is aforesayd) be the cause ỹ intemperancy which is without a tumor against nature, be in the vlcerate partes, and also that it be ioyned wyth a tumor, the which doth not require that the lips shoulde be altogither cutte away. It maye also be the cause that *Varix* which is aboue it, or that the milt whyche augmenteth it, or some disease in the liuer, and beside this the weakneſſe of the affected partr, be nothing else but a manifest intemperacy. And besides this a vicious humor in the body, which the Grækes cal *Cachoximia*, and the chiefest of all the causes which

may

may be to the vlcers an incommodity. Truly greate aboundaunce of humoures which the Greekes call *Perhora*, resortyng vnto the vlcer, doth hinder the curation. But if *Thessalus* be of that opinyon, that the lippes only must be taken away. I say that of many thynges he knoweth but one alone, whyche is so euident that the shepherdes are not ignorant therof, for if a shepherd saw the lippes of an vlcer, hard, flintye, wan, blacke or a leadye colour, he would not doubt but cut it away.

Then for to cut away is an easy thing, but for to cure by medicines, it is a greater matter, and that requireth a true Methode. Neuertheleſſe *Thessalus* neuer knew how the lippes might be cured by medicines, for all men confeſſe that he hathe ſwarued from this part of the Arte, and as he hymſelfe hathe ſhewed, it ſemeth that he had nether experience, nor rationall knowledge of medicynes, which is a manifeſt thing by the boke that he hath made of medycines, before reherſed. But of this one worke conſequent, we ſhall entreate of thoſe thynges whiche he hath not wrytten well.

And nowe we do intende with deliberation to ſpeake of the curation of inueterate Vlcers, of the which he hath before entreated. Certainly it had ben better to haue called them *Cachorthæ*, and not inueterate, and then to declare their nature, diſpoſityon, & cauſe of their generation, and the curation of ether of them.

And firſte to knowe the common curatyon of all vlcers, forasmuch as they be vlcers, of the whyche I haue

haue wrytten in the third booke, next after the par-
cular and proper cure of ether of them, afterward t
kinde of the efficient cause, as I haue spoken of
this present booke. And althoughe *Thessalus* hat
done nothing of all these thinges, yet he doth thin
that the vlcerate place must be renewed, when it
made like vnto a new wound, to cure it as a bloudy
vlcer, what is he that is exercised in the workes
the Art, that vnderstandeth not euidently, that su
a doctrine hath bene wrytten by him, that neuer cu
red vlcer? Is it possyble that a man may cure an In
ueterate vlcer, as you may cure a bloudye wounde
and after he hath made it like vnto a freshe wounde
shall it be in drawinge of the vlcer together by row
lers? or ioyning them by stitches? or nether by th
one or by the other? but by conueniente medecynes
What is he that knoweth not, that an vlcer calle
Cachoethæ is caued or hollow? seing that it is made by
corrosion? is it possible (O foole and impudent *Thessa-
lus*) that a caued vlcer maye growe together, and be
adglutinated, before the cauity be filled with flesher
is not that to cure an vlcer, as a grene wounde? then
hast thou thy selfe wrytten in vaine, that hath taken
Indication to cure caued vlcers not with closinge,
but with the filling of the cauity. But if euery vlcer
called *Cachoethæ* were not hollow of it selfe, yet when
it is made bloudy in cutting the lippes awaye, (as
thou commaundest,) then of necessity it is made hol-
low, and requireth greate space betwixt the lyppes:
euen in suche manner that I can not see howe thou
maist make them conglutinate together as a bloudy
wound;

ounde: For if thou assaye by force and violence the
ppes that are so farre asonder, of necessitye there
ommeth *Phlegmon*, which letteth the sayde lyppes to
se togither. The which thing I suppose ẏ *Thessalus*
derstandeth not. For he saith after these wordes.
the vlcer be not bound, thou muste mittigate the
flammation, for it is necessarye that they be not
ound, but bicause that the same is giuen of *Thessa-*
lus, and that we passe ouer so soone without any curi-
us examination, it is euident to euerye one that he
lloweth not the community which he himself hath
iuen. For if we take that whiche letteth, we shall
ake nothing of the community of inueterate vlcers,
or as muche as they be suche. But put we the case
hat it be so, and let vs try what followeth. *Thessalus*
ryteth in this manner. The vlcer chat cometh to a
atrice shalbe cured, in the excesse, an vlcer in suche
a manner shalbe cured as they that haue been lately
greued with inflammation. Then after, he saithe,
you muste cause the rednesse to come to the partes
that are aboute it, by a plaister that he called reuola-
tiue, which is made of muster sede. What sayst thou
mad foole? if thy flux be bitter and hot, must the place
be made red with muster seede, euen in suche sorte,
that all the part shall receiue flux by the same mede-
cine, that is to say that it be all vlcerate and red? For
the old wryters made the parts that were weakned
with aboundaunce of cold humors, hot agayne with
warming of them, and making of thē red, but thou
vsest Rubification in all vlcers, yea and that without
makinge of anye difference. And thus if the vlcer be
not

not cured either by the weakneſſe of the parte, or by the making of the flux greater, then thou turneſt another manner of curing.

For after that thou hall inflamed the parte with muſterd ſeede, and hall profited nothing, then thou turneſt again to the curation of all the bodye. As I ſuppoſe in my iudgement, all the countries be ordered and eſtabliſhed, in ſuche thinges, as well by reaſon, as by experience, that they know, that all the bodye ſhould be firſt purged of thoſe ſuperfluities, before they doo miniſter any hote or ſharpe medecines vnto the greued parte. For all thoſe medecines that be hote, drawe vnto them, from all parts of the bodye, like vnto *Ventoſis*, or bores, and if you doo not firſte purge the bodye, thou ſhalt leaue matter to flowe vnto the weake place, that may be drawne by the ſharpe medicine, which thing bothe the *Emperickes*, and alſo the Dogmatiſtes confeſſe, and alſo thauncient writers, haue eſteemed it ſo. For in as muche as *Theſſalus* hathe made mention of them, it ſhall be no ſtraunge thing to alledge to them as witneſſes, that it is not lawfull to cure the eye wel, before all the reaſt of the head, neyther the head before the reaſt of the bodye. Suche was the ſenteuce of *Ariſtotle* and *Plato*, in the cure of diſeaſes, likewiſe of *Hippocrates*, *Diocles*, *Praxagoras*, and *Pliſtonichus*, but *Theſſalus* opinyon is not ſo, but commeth firſt to the compoſition of muſterd ſeede, and then hee hathe ſollicitated and troubled all the bodye, wythoute ſhewynge of anye thynge wiſely.

For when as it is lawfull firſte to pourge all the bodye,

bodye, and then forthwyth to fede it with holesome meates, then *Thessalus* commeth and vseth for these thynges, vociferations, exercitations, gestings and chaunge of liuing by certaine Circuites and actes, then hee commeth to the vomite made with *Raphanus*, and for the whole conclusion, he doeth minyster *Elaber*.

Truely hee hymselfe doeth promisse to heale all diseases euen after this sort very easily, but I cannot vnderstand how that any hath beene cured after thys maner either in long space of time, or by vnprofitable labourc.

Nowe then like as wee haue seene by vse and experience, put we the case that there be one to be cured of a maligne vlcer called *Cacoethæ*, put we the case also, that there is another that is in good health, except a scratch of his arme, or of anye other place, by meanes whereof, there is an vlcer or a pustulle, then within a little while after there commeth an ytche to the partye, and after the pustulle is broken, there commeth a disclosed vlcer, with vnequall fretting, and that such thyngs be come in foure dayes. To this purpose let anye of *Thessalus* secte aunswer me in what manner we should cure suche an vlcer, I call it altogether *Cacoethæ*, and therefore, I wyll consider, what is the disposityon, and affect of all the whole body.

For I will first finde out, of what kinde of humor this doth come, aswel by the *Symptomata* of the vlcer, as by ỹ signes of the body, thẽ forthwith I wil purge the

the sayd superfluous humor without tarying any lon-
ger, least the paciēt get any disease stubborn or dis-
bedient to be cured. But the sect of *Thessalus*, that ob-
serue his preceptes, wil tarye vntil the vlcer be olde,
bicause it may returne to the wonderous and mar-
uelous community of inueterate vlcers, as if it were
not much better, to giue the community of froward
vlcers, I doo not meane those that be veterate, shall
make manifest the curation. Afterwarde the sayde
Thessalians woulde doo one of bothe these, eyther they
woulde cut the vlcer, and make it as it were freshe,
and so bryng the partes to adglutination, or els they
would first vse the *Malagma* that is made of muster
seede, and if nether of these profit, they wil haue their
refuge to vociferations, gestations, and other exerci-
tations, and also to the manner of liuing, that chau-
geth by circuities, and after they wyll moue vomet
by *Raphanus*, and if the vlcer be not cured by suche
thynges then they minister *Eliber*, and if the *Eliber* do
nothing profitte, they sende the pacient into *Libia* for
chaunge of ayre. *Thessalus* oughte to haue added thys
word, after thys excellent and singuler curatyon of
rebellious vlcers. For of a truth the *Thessalians* stand
in vociferations, gestations, and other like thynges,
as if they should cure the euyl habitude of the bodye
(which the Greekes call *Cacexia*) and not the vyce of
the humor, (that the Greekes call *Cachochimia*.) Is it
not maruell if they confesse that they knowe not the
vlcer *Cachoethæ*, as sone as it is made, and that they
wyl tary til it be old, and that often they vse cicatrice
and open againe manye times ere they vnderstande
what

uenient to reproue and confute such matters: wherfore I will retourne again to the Methode curatiue, and truely I wil shew vnto you the principle of Methode in all curations, and also I will declare vnto you howe the way in all particulat things is like, which leadeth from that principle to the end. Wherfore, although in all diseases there seemeth a proper Methode of curing, neuertheleſſe there is in all things one common gender, for it behoueth to begin alwaies at the indication of the disease, whiche we take in hand to cure, and then we muſt way and cõsider if the cause which excited the disease, be already ceased, or augmenteth the same disease. If the sayd cause be ceased, then we muſt come to the Methode, wherof we haue heere declared: by the whiche Methode thou shalt learne the remedies of an inflamation, and of a Feuer, and also howe I wil shortly intreat of the curation of all diseases. For if nothing be done, thou shalt not take paine to inquire the precedent causes, but shalt begin only at the disease. But if any thing be done presently, thou shalt take two Indications of curation.

Now I cannot but maruell at the sect of *Theſſalus*, not bicause they misse in suche things: but bicause they vse theſe names, *Diſpathies*, *Metaſincriſes*, Imbecillities, Firmitudes, and other suche names. And if you aske them what such names meane, they wot not what to answer. Also if you aske what that signifieth, which they call in all Inuetarate Vlcers, in Greke *Metaſuncrinein ten texin*, they answer nether prudently, nor yet with consideration. If so be that it

the sayd superfluous humor without tarying any lo-
ger, least the paciēt get any disease stubborn or dis-
bedient to be cured. But the sect of *Thessalus*, that ob-
serue his preceptes, wil tarye vntil the vlcer be old,
bicause it may returne to the wonderous and mar-
uelous community of inueterate vlcers, as if it wer
not much better, to giue the community of frowar
vlcers, I do not meane those that be veterate, shal
make manifest the curation. Afterwarde the sayd
Thessalians woulde do one of bothe these, eyther they
woulde cut the vlcer, and make it as it were fresh,
and so bryng the partes to adglutination, or els they
would first vse the *Malagma* that is made of muster
seede, and if nether of these profit, they wil haue their
refuge to vociferations, gestations, and other exerci-
tations, and also to the manner of liuing, that chan-
geth by circuities, and after they wyll moue vomit
by *Raphanus*, and if the vlcer be not cured by such
thynges then they minister *Eliber*, and if the *Eliber* do
nothing profitte, they sende the pacient into *Libia* for
chaunge of ayre. *Thessalus* oughte to haue added thys
word, after thys excellent and singuler curatyon of
rebellious vlcers. For of a truth the *Thessalians* stand
in vociferations, gestations, and other like thynges,
as if they should cure the euyl habitude of the bodye
(which the Greekes call *Cacexia*) and not the vyce of
the humor, (that the Greekes call *Cachochimia*.) Is it
not maruell if they confesse that they knowe not the
vlcer *Cachoethæ*, as sone as it is made, and that they
wyl tary til it be old, and that often they vse cicatrice
and open againe manye times ere they vnderstande
what

nient to reproue and confute such matters: wherfore I will retourne again to the Methode curatiue, and truely I wil shew vnto you the principle of Methode in all curations, and also I will declare vnto you howe the way in all particulat things is like, which leadeth from that principle to the end. Wherfore, although in all diseases there seemeth a proper Methode of curing, neuertheleſſe there is in all things one common gender, for it behoueth to begin alwaies at the indication of the disease, whiche we take in hand to cure, and then we muſt way and cõsider if the cause which excited the disease, be already ceased, or augmenteth the same disease. If the sayd cause be ceased, then we muſt come to the Methode, wherof we haue heere declared: by the whiche Methode thou shalt learne the remedies of an inflamation, and of a Feuer, and also howe I wil shortly intreat of the curation of all diseases. For if nothing be done, thou shalt not take paine to inquire the precedent causes, but shalt begin only at the disease. But if any thing be done presently, thou shalt take two Indications of curation.

Now I cannot but maruell at the sect of *Theſſalus*, not bicause they misse in suche things: but bicause they vse theſe names, *Diſpathies*, *Metaſincriſes*, Imbecilities, Firmitudes, and other suche names. And if you aske them what such names meane, they wot not what to answer. Also if you aske what that signifieth, which they call in all Inuetarate Vlcers, in Greke *Metaſuncrinein ten texin*, they aunswer nether prudently, nor yet with consideration. If so be that it

wer an ancient name vsurped by any of ẏ grekes, peraduēture by these things we may vnderstand what things they haue wrytten, & for what intēt they haue spoken ẏ same. But bicause it is a poynt of their folishnes, & impudency, to say ẏ is cōme of the *Hipothese* of *Asclepiades*, like as their other decrees, therefore it wer a thing most conuenient ẏ they interprete their own dremes, From whence ther is a notable saying among ẏ grekes *Sincrinestai, Ta somata cai Thiacrinestai*, which meaneth thus, mingle and deuide bodies, as though it were lawfull to vsurpe such litle bodies, which they call *Atomes* & pores, passages indiuidable and vacuate, or finally the insensible and inalterable things to be the first elementes, euen as they truely doe daily vsurpe. Furthermore *Thessalus* in his Canon, when he cōfirmeth the principles, addeth somthing beside that, which was wrytten by *Themison* & *Asclepiades*, and as far as he vnderstādeth, he wryteth not obscurely, but he hath not imitated *Asclepiades* altogither in Simitry: that is to say that helth cōsisteth in competent & comoderation of smal cūdits or passages, & that curation is no other thing, but a returne to the first simitry, or comoderation of ẏ said cūdits. But *Thessalus* supposeth that all the state & condition of the said cūdits must be changed; & by this opinion doth procede the name of *Metasincrisis* which may signify in effect *Metaporopoieseos* in Greke: that is mutation of the state of smal cundits & pores but it did not become him to vse the names of dogmatists in place wher he commaundeth to eschew the vncertain and darke names.

Then

Then his disciples answereth, that he must not be hard as a Dogmatiste, when he vseth this name *Aphelos* in Greke, that is to say simply. For of a truthe some of his disciples are accustomed to defend him in this manner, in reducing vs to another name that is *Apheliam*, whiche we translate simplenesse, the which name truely I cannot tell what it signifieth. For if he send vs again to another name more foolish, which the Grekes call *Vioticos*, the which as they expound, doth signify likewise so vnto the common people: Truely it were as good to say, *Aphelos* not exactly or well, but without Art or knowledge, for they which be of speeche most lightest, vse names of artes, vnder some sense, that hath no foundation, and whē they are demaunded what they meane, they knowe not. The which thing those *Thessalians* confesse to be their manner and custome, when we dos obiect any thing against them. And for a truthe, they will also confesse that they vnderstand not perfectly, what *Metasyncrisis* is, if it be spoken of the mutation of the smal cundits, which the Grekes cal *Poropoia*, in deede it should haue some vnderstanding, but yet manye waies friuolus & foolish. For our bodies do not cōsist of little bodies called *Atomes*, & of little passages, or pores: but if this were true, it should not be possible to shewe in what manner, musterd might chaunge or alter the state of the same pores, and if any of them should shew the truth, yet we would not agree vnto their sect, bicause they promisse that they will be content with their apparent communities: therfore let them not vse these names, neither let them hinder

vs no more in our matters. For it is lawful without the name *Metasincrisis*, to say in other wordes the curation of inueterate vlcers, as the *Emperikes* doe. Also we haue declared in the second booke, how they talke of this word *Atonias*, that is to say, imbecillitye, and yet know not what it meaneth. For if they vse this name as the *Emprickes* doe, then it should signify nothing else, but that the actions are not kept: for if they say that certaine faculties, doe gouerne liuing creatures, which we and all the auncient wryters do affirme, but yet notwithstanding they repugne against the preceptes of *Asclepiades*, and also they propound vncertain things, to the which the autors doe not agree: they touch the truth a little, yet they commaund to eschew it. But tell me true *Thessalus*, what meaneth this word *Metasincrisis*, if thou say that it betokeneth to chaunge the pores, thou art deceiued, and supposest vncertaine things. But if thou sayest that it is as great a matter to cure the particle grieued, of the body, as the man, thou saist no more then than the Empericks, except the name. For they doe know that men are made hole by medicins, but they know not the cause, or reason, by what meanes the remedies restoreth helth: For none of the Emperickes can tell, if the faculty of the Medicaments chaungeth the pores, or if it maketh a Simitrie, or if it altereth the quality of the pacients particle, ẏ is grieued. How be it the Empericks are discrete mẽ, if they say ẏ they know only one thing, that is to say, if they haue noted & obserued ẏ times how vtility hath followed, when the Medicament of musterd hathe

been

[illegible] ministred to such vlcers, & in what time. Neuer-
[illegible] they speke not of Method, nether yet repugne
[illegible] it, nether be displesed with the notice therof,
[illegible] dispraise thancient wryters, nether *Hippocrates*, but
[illegible] praise him, & affirm that he hath said al things
[illegible]. But *Thessalus* doeth not only dispise *Hippocrates*,
[illegible] all thother ancient Phisitiãs, nether doth he vn-
[illegible] ẏ he hath wrytten all the precepts of rebel-
[illegible] vlcers, without reason Empericlly. For if he
[illegible] wrytten them wel, then it should haue ben cou-
[illegible] a work most profitable. But it appereth not, that
[illegible] done so, seing that he peruerteth the right or-
[illegible] of remedies, and vseth his remedies to the grie-
[illegible] part, before he hath prepared the body. For this
[illegible] argumente of great ignoraunce, seeing that
[illegible] it is a principle in chirurgie, that all the body
must be purged of the euill excrementes, before any
strong medicin be applied vnto ẏ affected part. For
who is he that wil iudge, ether by reson, or experiẽs,
for there is no other third thing to iudge by, in what
art so euer it be, nor in any part of life, he shal find, ẏ
it is agreable to reson, for a man to minister strong
and hot medicins, to any particle of the body, before
he hath purged the body of all anoyaunce, & prepared
the same to health; for the said medicin, draweth the
excrements & superfluities from all the body, like as
boxing, or *Ventosis* doth, and it doth so fasten to the af-
fected part, ẏ it may be scarsly remoued. Therfore it
must be asked of these *Thessalians*, from whence this
opinion cometh to *Thessalus* to wryte fables, as cõcer-
ning the curation of rebellious vlcers, seing ẏ none

of the Empirickes, nor yet Rationalles haue wrytten so before this time. For nether *Thessalus* himself, neither any other of his secte, darc affirme that the order of suche remedies, either doeth agree with experience or reson. For nether can they geue Indication of time, nether yet of the affect of the disease. Yet for all that *Thessalus* is not altogether ignorant, bicause he iudgeth, that the cause that hindreth the cicatrice must be considered and taken away, & bicause also that he iudgeth that this must be done not only in vlcers, but also in all other diseases (as the auncient wryters do admonish.) But they answer nothing to the purpose, for they say alwaies, that we do not wel vnderstand them, as if they knew perfectly ẏ thought of *Hippocrates*, & of all the auncients. And they affirm that *Thessalus* hath a good opinion, when he saith that there is a communitie of inueterate vlcers, and that *Hippocrates* vnderstode it so, in his booke of Vlcers, which wryteth in this manner. It is profitable ẏ the bloud do flow, continually from the inueterat vlcer, when so euer it seemeth nedeful. It were not far frõ my purpose, if I should speke of the iudgement and opinion of *Hippocrates*, though I haue not promised that I would so doe in this place. But that which I will say, shall be of the interpretation of the wit and knowledge of the auncient Phisitians, the which truely as yet, haue giuen no sect, but studying with simple and pure minde, to inuent something, profitable to mannes helth. It is wel perceiued therfore, that they haue found somthing by reason, and some thing by vse and experience.

Then

When did they wryte their inuentions, many times without giuing reson therto, and sometime they did: and if they did giue any reson, it was to profite the readers. For if they intended to be profitable to their successors, and when as they knew reson of inuëting things, then diligently they set it forthe, and where they thought it obscure, they thought it superfluous to reherse, and therfore let it passe. Now it is well knowen vnto all men, though I hold my peace, that thauncients haue loued no verbosity. For that cause I haue recited, not only *Hippocrates*, but also all thother auncient Phisitians, sometime not making mention, of the middlemost, speketh of the third thing. For if the first be a signe of the second, the third of necessity must follow after the second.

And thus oftentimes omitting the first and secõd, they spake of the third. I haue oftentimes declared how thauncients, and chiefly *Hippocrates*, haue wrytten after this maner. But he that will knowe and perfectly vnderstand the manner of curing, ought to be exercised in their stile and manner of interpreating. For this I will intreate, of that which I haue purposed,

The fifte Chapter.

For those Vlcers, which (after medicines to them ministred) be not cured, those the Phisitians call in Greke *Cacoethe*, but we call them maligne, and rebellious to cure. But we haue spoken in the booke aforesaid, what the curation of vlcers is. Therfore in these kindes of vlcers

that be malignie, we may vse theſe names indifferently, that is to say, we may call them *Cacoethe*, inueterate or *Diuturnus*. In like manner the affect of the diſeaſe called *Cacoethe*, that is to saye ſtubborne and rebellious to be cured: that maketh ſomething for our purpoſe to know, neuertheleſſe the ſaid diuturnity of the ſaid vlcers bycauſe they come againe, or be of long continuaunce and ware old, haue no conuenient indication of curing, but that muſt be conſidered, bicauſe the vlcerat part is ill affected, that ill affect being once knowen, the cure is manifeſt. But thou wilt aſke how can this be doen? truely if thou wilt heale the vlcerate part affected, thou muſt firſt take away the aboundante and corrupt vicious humors from all the body: for in clenſing away the ſame, the diuturnity is taken away, but the finding out, whiche is profitable to vs, commeth not firſt of the Diuturnitie, but of the ill diſpoſition & malignity of the humor, by meanes wherof theſe .iij. things following, muſt chiefly be conſidered: that is, the ſigne, the affect, and curation. The ſigne is the Diuturnitie or continuaunce of the vlcer, the affect is the vicious humors repairing to the vlcer, and the curation is the taking away of the ſaid humoures. By this meanes you ſhall finde that the auncient Phiſitians many times after the firſt, made mention of the third, leauing the middlemoſt, as *Hippocrates* did, when he ſaid it is vtill to cauſe the bloud to flow out often, of inueterate vlcers. But it is invtill that the indication curatiue ſhould be taken of the Diuturnity of the vlcer, but of the ill diſpoſition of the bloud.

For

For a little after, he sayeth thus, the vice and euill bloud, hindereth greatly the cure of the sayd Vlcers, also putrifaction of the bloud, and all thinges that commeth by Transmutation of the bloud, letteth also the curation of the said Vlcers. And afterward he speaketh of Vlcers that come not to a Cicatrize. The Vlcers (truely saith hee) may not be closed together, if the lippes and partes that are rounde about, bee swart or blacke, with rotten Bloud or *Varises* that runneth the Flur, if you cure not the said partes that be about it, they will not come together. And afterward he writeth of the cure of *Varises*, and then maketh mention of the purging of all the body, as well in woundes, as in Vlcers, where fear or daunger of putrifaction, in Greke called *Sphaselos*, doeth remain and besides in Vlcers, called *Herpes*, and *Esthioninus*: that is to say, which doe erode and eat the skin. And thus *Hippocrates* is wont to call those Vlcers, after this sort, where in any il humour doeth cause erosin, and thus when he speaketh of them that ensueth, he saith in such words. In euery Vlcer where as chaunceth *Erisipilas*, all the body must be purged. And finally if you read diligentlye the booke of Vlcers, you shall finde that he taketh Indication allwayes of the affect of the disease, and if he haue any consideration of time, it is only to know the affect. And that it is so, you may know it in the beginning of the said booke, which concludeth thus. You may not minister any moist thing to Vlcers, what Vlcers so euer they be, but wine. Then sheweth he the cause, (and sayeth) why vlcers are nearest to helth, and moist the cõtrary, then

then after he saith it is an Vlcer, for that it is moist, but if it be dry, it is whole. Therfore in all his cure is as muche as hee hath constituted the end of all the cure of Vlcers to be drinesse, it ought to be considered. Then hee findeth out the particular things, admonishing vs many times of the same end, worcyng in this manner: euery wound that is deuyded with a cutting Instrument, receiueth medicins in the beginning, that ought to be applied to Raw and bloudy wounds, the whiche Medicaments in Greke is called *Enaimon*, whiche is dryng, and letteth the wound to come to Suppuration, for it is more drier by the reason of the Bloud which floweth out of it. And againe, *Hippocrates* sayeth, all Vlcers that are well purged, they come sooner to drinesse, and Cicatrize, but if any superfluous Flesh doe growe, it is by the reason of some Contusion. And again, he sayeth, if that any of the wound, can not Consolde together, the moistnesse is the cause thereof. In all these sayings *Hippocrates* admonisheth vs of the first Indication curatiue, of all Vlcers: for of a truth the curation of an Vlcer, for as much as it is an vlcer, is moderate drinesse, wherof the demonstration hath bene geuen in the booke going before.

For the curation of an vlcer, that is coniuct with an other affect, wherof the cure ought to proceed, is not like to a simple vlcer, for the first curation of suche a one as is coniunct with any other affect, shall begin first of the same affect, and then at the vlcer. For if there be either *Phlegmon*, or swart colour, or *Echimosis*, or *Erysipilas*, or *œdema*, in the Vlcerate part, first you must

ſhall begin the curation, at one of the ſaid affectes.
Neuertheleſſe all men knowe well, that ſomtimes
theſe vlcers are not well cured, but are made grea-
ter, for that the partes round about the vlcer, is ak-
ed either with *Phlegmon*, either with bruſinge,
either with ſome other tumor, whiche ſhould haue
ben firſt taken away, before you had proceded to the
cure of ỹ vlcer. And for a certaintyt is not poſſible to
heale the Vlcer, if the place where theſe be, be not
firſt cured. And therfore *Hippocrates* putteth vs in me-
mory of thoſe things which he hath ſpoken of in the
beginning of hys booke, and alſo of thoſe things be-
fore eſpecified, and of thoſe that be preſent, he wry-
teth thus.

Euery wound that is diuided with a cutting In-
ſtrument or ſharp poynted, receiueth Medicament
called *Enæmon*, and alſo a medicament Deſiccatiue,
that may let the filthy matter. But if the fleſh be cõ-
tuſed or cut wᵗ a blunt wepon, remedy muſt be giuen
in ſuch wiſe, that it come ſone to ſuppuration. For
in ſo doing it ſhalbe the leſſe moleſted and grieued
with *Phlegmon*. And alſo it is neceſſary that the pu-
trified fleſh, whiche hath bæn contuſed and inciſed,
come firſt to ſuppuration, and afterward new fleſhe
to be ingendred. By theſe wordes *Hippocrates* ſhew-
eth manifeſtly, that all the affects of the vlcerate par-
tes oughte to be deſiccated, excepte thoſe where *Pus*
will ſodenly breede, and ſo he going forwarde, ſaithe
that *Pus* commeth through ſome putrifaction: Fur-
thermore that all putrifacyon commeth throughe
moiſtures and heat, & therfore the *Cataplaſmes* made

of

of Barly meale (seing that they are hotte and moi
we will minister it to all diseases, wher it is exped
to ingender *Pus*: for the Barlye meale with wat
and oyle, and like wise bread with oyle, or a fomen
tation of muche hot water, or the *Malagma* called *T*
trapharmic:, and to conclude al things that moist a
heat, ingender *Pus*. And if in the partes where *Phleg*
mon is, there ariseth pulsation, in such wise that th
is no hope of the curation of the said partes, wyth
Pus or suppuration, all the auncients truely app
the said medicins, and not before. The which thin
Hippocrates sheweth plainly in the words before re
hearsed, wherby he commaundeth, to vse dry med
cines to the wounded partes, wher ther is no contu
sion, but they that be with contusion, must be quick
ly brought to suppuration.

Moreouer when he saith, that all vlcers whiche be
not wel mundified, and begin againe to increase, in
them there groweth Supercrescent flesh, but those
that are mundified as they ought to be, cometh soon
to Cicatrize, for in them there groweth no superflu
ous flesh, except there be contusion. Of a truth when
he speketh of contusion, he calleth to minde, ỹ which
he hath said before. That is, all Vlcers require dry
medicins, except those be contused. For if you do ap
ply to the partes where as *Phlegmon* is, a *Cataplasma*,
that is hotte and moist, it is not done by the first and
principall reason, that is as a remedy to the affected
part, but to mittigate the accidence. For the reme
dies of *Phlegmon*, are of desiccatiue vertue. Harken
now what *Hippocrates* saith; the *Cataplasmes* for *œdema-*

ta,

[illegible] and *Phlegmon*, ought to be made of *Verbescum* sodde the leaues of *Trifolium*, and the leaues of *Piretron*, and [illegible], sodden. All theese Medicamentes haue vertue [illegible]siccatiue, as we haue made mention in the boke [illegible] simple Medicaments. And to be short the curatyon of the parts where *Phlegmon* is, is done by kinde of theese remedies which doeth remoue altogether the [illegible]. And if the said remedies haue left any thing [illegible], that wil come to suppuration, it is nedefull then to haue another medicine, whiche is more [illegible], to make it soner to come to suppuration, or if [illegible] that be about, be thin, and that thou wylt [illegible] the pacient shalbe soner eased, you must make [illegible]. The taking away of *Phlegmon*, is by mittigation of Early meale, and not curation, for that fighteth only against the disease: but of theese differences we will speake here after at large.

Now I thinke we haue manifestly shewed, howe that *Hippocrates* hathe commaunded that all Vlcers shalbe desiccated, and that he hath confirmed it, to be the proper end of curation. But now in as muche as the Indication is taken of the affect, and not of time. If any desire to haue greater persuasion, let him diligently rede all the bokes of *Hippocrates*, that he hath wrytten of vlcers, for he shall perfectly vnderstand ẏ there is one Indication generall of all vlcers, which we haue shewed in the boke precedent, and there is no Indication to be taken of time, but of the affectes of the Vlcers, as *Phlegmon* and other suche like accidences, as before is especified. And seing now we are come to the place to speake, it is a thing mooste true

that

that *Hippocrates* hath bene inuenter not only of th[illegible] which we haue said before, but also of al other thing[illegible] that are to be knowen, to him that will cure an vl[illegible] wel. It appereth truly, that he hath inuented the r[illegible] son and the manner to cure simple Vlcers, and al[illegible] the kindes of the affects, which consist in drienesse. For either the ill humoures resort vnto the greue[illegible] part, or else they resort no more vnto it. If they com[illegible] no more, then it is requisite to helpe and succor th[illegible] grieued part, that is, if it be Pale, Blacke, or Red, [illegible] must be scarrified, that the euill bloud may co[illegible] forthe; then afterward bicause that I may vse h[illegible] wordes, you must lay thereon a Sponge, more dry[illegible] than moist. For I doe thinke, that there is no person[illegible] so ignoraunt, but wil thinke that a dry sponge, ough[illegible] rather to be applied than a moist, and also to vse de[illegible] siccatiue medicines. And then if it be requisite for [illegible] draw bloud again, doe as you haue done before, vn[illegible] til the time that helth be altogither recouered. And if the lippes of the vlcer, appere hard and stony, they must be cut away, the which thing is spoken here. But if the vlcer that is round, be somewhat hollow, you must cut it according to the roundnesse which is swollen, which swelling the Greekes call *Apostema*, either all the roundnesse, or as muche as necessitye requireth, according to the length of the membre: also it is wrytten of all Tumors against nature, that are ioyned with an Vlcer, how they ought to be cured. Likewise of the *Varises*, for they be the occasion that the vlcers be so stubborne, and hard to be cured, if that any humor of the said *Varises*, doe repaire vnto

the

the Vlcer. And in like manner when the Fluxe of an humour commeth from all the body, hee commaundeth that all the body shall bee purged, wythout taking any Indication of tyme. Truely it were a ridiculous thing that so many and contrary Indications should bee taken of one community. For put we the case, Indications to bee taken of tyme. But if we graunt that tyme giueth a certaine Indication, it is necessary to aske what Indication it giueth, and comprise it in a summe as *Thessalus* doth, which taketh Indication of a Body that is bound, that that may bee vnlosed agayne, and that Body that hath a Lax, is to bee stopped. Lykewise in Vlcers that are fylthy, mundification is to bee required, and those that bee hollowe, to bee fylled wyth Flesh, and those that bee equal to bee Cicatrized, and that which hath superfluous fleshe, to bee taken awaye. *Thessalus* himself is auctour of these: but now let hym shewe that there is any Indication proportioned to ẏ tyme of the Vlcer, as there is in al these that wee haue rehearsed, which is not possyble for him: for he biddeth that they should be cut, and a *Malagma* made of Musterdseede to bee applied vnto it.

I pray you what reasonable Indication hath hee taken now of tyme, which taketh and vsurpeth thys dayne word *Metasincrisis*, and after that he prouoketh vomit by *Raphanus*, and then when hee fyndeth no other remedy, he vseth *Eliber*, and when these nothing profyt, hee sendeth the pacient lyke a wyse Phisitian into *Libia* for chaunge of ayre, the which things shal

be more plainly spoken of hereafter, when we shall shew that no Indication in what dysease so euer it be, shall be taken of time. Yet for all that it shall be good to know the Diuturnity of the dysease.

The sixt Chapter.

But I will returne to Hipocrates, whome I do greatly marueil at, not only for his diligence but also for all other things, and chiefly for that he hath not forgotten that which is to bee considered of all Physitians as touching the Indications of al dyseases. That is to say, the Indication which is taken of the greatnesse and magnitude of the affect, which not onely the Methodicians haue pretermitted (this is to bee marueiled at) but also many of the Rationalles, yea and of the Empericks, although it be after another sort. For when they say that they haue considered the euacuation in the course of the bloud, they confesse then manifestlye that they haue no regarde of other thinges that appeare in the affected parte, for to come to such euacuation. But I do not say thus, that purgation is euacuation, the which is no Indication of the course of the bloud, but for because we must sometyme haue consideration to the letting forth of bloud, although there be no course of bloud present, which may flowe to the greued part: for when the Dysease is very strong, there is none which vnderstandeth the Arte of medicine, but wyll let bloud. And truly the Empericks themselues, let

bloud

bloud when any is fallen from an hie place; or whē there is any parte sore brused and hurte wyth any wound, though the paciente were hole and sounde before, and wythout superfluity of bloud. By the which it appeareth that it is not the flowing of the bloud to the affected parte, which giueth Indication, but the magnitude and vehemēcy of the disease and the force of the strengthes, excepting yet from our talke children. As for an example. If a man bee hole and sound and wythout any manner of hurt, and hauing aboundance of bloud, it is not necessary bycause of his aboundance to take his bloud frō him. For there is no Indication to be taken of the bloud, for bycause the man is hole, for to such men fasting doth profyt and smal eating, and sometime Purgation or bathing and Frications may suffise. Letting of blood is not necessary to such, as ẏ Empericks say. Likewise Purgation is not good in the only abundance of humours, For euen as letting of blood is done either for abundance of bloud or for the magnitude of the dysease, so is purgation giuē eyther for the abundaunce of ill humours or for the force of the disease. As touching letting of bloud we haue spoken of in another Boke, and shall doe agayne hereafter. But in this present boke I wyll speake of purgations, for they that be diseased, require them, not onely bycause it doth euacuate the noysome and superfluous humours with ẏ which the Bodye is grieued, but also putteth foorth and clenseth the excrements wythin the Body.

And for this cause Hipocrates as well in hys other workes, as in that he hath written of Vlcers, consydereth the vehemency and strength of the disease, whereof hee taketh indication of purging, and sayeth thus: Purgations of the Belly is profytable to many Vlcers, and also to Woundes of the Head, of the Bellye, and of the Joyntes, And where there is daunger of the rottennesse of the bones, or where stitching behoueth in Woundes, or where eruptions be, or where *Herpis* and other affectes be, which hindreth the curation of Vlcers, and also where rowlings must be vsed. By these wordes it is apparant truely, that Purgations are profitable, both to Woundes and Vlcers, at all tymes, when they be great and greuous. For not onely the sayd affectes, but other bee made great and greuous, three manner of waies, that is, either through the excellency of the affected parte, eyther else through the greatnesse of the affecte, or else bycause the sayd affects are *Cacoethea*, (that is to say, hard to be cured.)

Hipocrates hath made mention of all these thinges particularly, when he did entreat of woundes in the Head and Belly, and of the excellency and dignitye of hurte partes. I thincke it is manifeste to all men, that he must be vnderstode, not only the lower belly, but also the superiour, for in deuiding the Trunke of mannes body, which is betwixt the neck and the legges, is two great capacities. The fyrst is contayned vnder the *Thorax*, and

above

aboste *Diaphragma*, and the secōd vnder *Diaphragma* vnto *Os Pubi*, or to *Peritoneum* whiche couereth the inward parte of the Belly. And for certayne, those Woundes which hath pearced wythin the *Thorax*, or wythin *Peritoneum*, is very daungerous, chiefly if any of the inward partes be wounded. Likewyse there are very fewe, but they doe know that the woundes of the Joyntes are *Cachoethæ*, and hard to be cured: Which thinges the Empericks vnderstand only by experience, & they that haue studied, and haue attayned to the knowledge of mans body, vnderstand these thinges by the nature of the huet parte. For in Tendonie and Sinowie partes where bones are void of flesh, there is great daunger of payne, waking, and priuation of rest, and also, of conuulsion. Such Wounds as these bee, and such as be stytched, that is to say, those that are so great that they neede stytching, or at the leaste of bynding or rowling, requireth Purgation.

We haue declared in the laste booke, that all the greater Wounds ought to be ioyned togyther, eyther by stitching or by binding, likewise the Vlcers where there is daunger of corruption of the bones, are oftentymes ioyned wyth greate inflamations, also they that proceede of ill humours, bee *Cacoethæ*, and with Erosion, also *Herpetes* come of collerick humours, and all other olde Vlcers come of suche like cause. Wherfore in all the Vlcers before especified, Hipocrates commaundeth to pourge by the Belly, and afterward he addeth these words. In al

And for this cause Hipocrates as well in hys other workes, as in that he hath written of Vlcers, considereth the vehemency and strength of the disease, whereof hee taketh indication of purging, and sayeth thus: Purgations of the Belly is profytable to many Vlcers, and also to Woundes of the Head, of the Bellye, and of the Joyntes, And where there is daunger of the rottennesse of the bones, or where stitching behoueth in Woundes, or where erbsions be, or where *Herpis* and other affectes be, which hindreth the curation of Vlcers, and also where rowlings must be vsed. By these wordes it is apparant truely, that Purgations are profitable, both to Woundes and Vlcers, at all tymes, when they be great and greuous. For not onely the sayd affectes, but other bee made great and greuous, three manner of waies, that is, either through the excellency of the afflicted parte, eyther else thorow the greatnesse of the affecte, or else because the sayd affects are *Cacoetha*, (that is to say, hard to be cured.)

Hipocrates hath made mention of all these thinges particularly, when he did entreat of woundes in the Head and Belly, and of the excellency and dignitye of hurte partes. I thincke it is manifeste to all men, that he must be vnderstode, not only the lower belly, but also the superiour, for in deuiding the Trunke of mannes body, which is betwixt the neck and the legges, is two great capacities. The fyrst is contayned vnder the *Thorax*, and

aboste *Diaphragma*, and the secōd vnder *Diaphragma* vnto *Os Pubi*, or to *Peritoneum* whiche couereth the inward parte of the Belly. And for certayne, those Woundes which hath pearced wythin the *Thorax*, or wythin *Peritoneum*, is very daungerous, chiefly if any of the inward partes be wounded. Likewyse there are very fewe, but they doe know that the woundes of the Joyntes are *Cachoethæ*, and hard to be cured: Which thinges the Empetickes vnderstand only by experience, & they that haue studied, and haue attayned to the knowledge of mans body, vnderstand these thinges by the nature of the hurt parte. For in Tendonie and Sinowie partes where bones are void of flesh, there is great daunger of payne, waking, and priuation of rest, and also, of conuulsion. Such Wounds as these bee, and such as be stytched, that is to say, those that are so great that they neede stytching, or at the leaste of bynding or rowling, requireth Purgation.

We haue declared in the laste booke, that all the greater Wounds ought to be ioyned togyther, eyther by stitching or by binding, likewise the Vlcers where there is daunger of corruption of the bones, are oftentymes ioyned wyth greate inflamations, also they that proceede of ill humours, bee *Cacoethæ*, and with Erosion, also *Herpetes* come of collerick humours, and all other olde Vlcers come of suche like cause. Wherfore in all the Vlcers before especified, Hipocrates commaundeth to pourge by the Belly, and afterward he addeth these words. In al

Ulcers whereto *Erisipilas* is come, the body must be pourged in that parte most profitable for the Ulcer so that the pourgation be made eyther by the vpper parts or else by the lower, which difference he hath set forth in the Booke of humours, where he commaundeth to tourne away the humour to the contrary part. As for an example. Where is a great Flure that commeth to one part of the body where there is an Ulcer, it behoueth to make another in the contrary partes, and thereof he speaketh in the sayde boke. Wherfore if there be as yet a great flux which doth runne to the sore parte, we shall make revulsion to the contrary part: that is to say, if the Ulcer be in the vpper partes, by pourging downeward, and if it be in the neather partes, by purging the vpper ventricle. But if the Flux be nowe stopped in such sort that is fixed in ỹ mẽber, it is expedient to driue it out by the nert partes, seeing that the passages be the nerte places, seeing that the accesse and attraction of pourging medicines, is more easy and prõpt, to remoue those things that be nere rather than those things that be far of, the which reason belongeth to another part of the arte which entreateth of pourging medicines, therefore hereafter it shal be declared and made perfect. Nowe I wyll shew the force, or if you wyll call it the magnitude of the Disease, to be appoynted for a certayne Indication of taking away blood or gyuing purgation. And also that Hipocrates was the first inuenter of the sayde Indication, I wyll

speake

speake in the Bookes following of dyseases, and in this Booke I wyll speake of Vlcers. I haue already spoken of Purgations, For seing that euery disease is grieuous three manner of wayes, it is either for the Excellency and Noblenesse of the part, or for the Magnitude of the affecte, or for the frowardnesse of the same affect, called in Greeke *Cacethia*. Hypocrates hath made mention of all these thinges where he speaketh of Purgations. But some perchaunce wyll say: Howe then? doth not Hypocrates councell vs to take away the bloud for these causes aboue specified? By my iudgement he commaundeth them thus, but in fewe wordes, and that not wythout demonstration, as he and al the auncients were accustomed to do. Thou shalt vnderstand that it is so, if that thou wylt reade agayne his wordes, that are these. In euery fresh wound, except it be in the Belly, it is expedient to let bloud flow out of it, more or lesse. For by that meanes the wound shal be lesse grieuous, the Inflamation lesse, and all the places about it. But if thou shalt remẽbre hereafter those wordes that he writ when he did entreat of Vlcers, and also those things that he hath propounded in al his other bokes, that is to say, how that a Phisitian ought to be an imitator & follower, not only of nature but also of those things which shalbe profitable, when they come to their naturall state. Then ỹ shalt playnly vnderstand ỹ mind of Hypocrates, & also how that bloud ought to be drawen when wounds be great:

but if out of such wounds blood doth not flowe, especially when as it is a thyng most conuenient, then thou must adde and supplye those things that bee needful and necessary. The matter that falleth, he conioyneth it wyth that which is aboue sayd. Also it is profytable that from inueterate vlcers blood do flowe, and also from the parts which are about them.

But forasmuch as he hath said before, that blood should flow from euery greene wound, except that he made mention nowe of inueterate vlcers, it would seeme to some that he did entreate onely of greene and fresh woundes. Therfore he did well adde this, (that is to saye) howe that it is a thyng most meete to draw blood from inueterate vlcers. Wherefore now seeing that the doctrine which we haue taken of him is true and firme: that is to say, how a fit beginning at the contrary parts ought to be drawen, and how that, which is already fixed in the party, ought to bee pourged, eyther from the payned parte, or from the parte nert vnto it: therefore it is now easy for vs to conclude of the detraction of blood, how that in the beginning it ought to be done in the part farre of, and then in the vlcerate partes.

Furthermore, if you do adde vnto these which I haue before spoken, how that Hypocrates counselleth to euacuate the superfluous humour, and that detraction of blood ought to bee vsed when it surmounteth, and that a medicament ought to bee gi-

uen

per, which hath vertue to pourge humours Colerike, Melancolicke, and Phlematick; yet haue in remembraunce all these wordes, how that none of them is the curation of Vlcers, no not so much as of an Vlcer, but rather of *Chacochimia* that is cõiunct with the Vlcer, or of *Plethor*, or of *Phlegmon*, or of *Atrophia*, or other like dispositions: Neyther yet be not forgetful of this thing, that is to say, that none of the accidentes of the Vlcer gyueth suche proper indication, as magnitude. In the Boke present, we haue intreated of Vlcers, wherein we haue declared all the differences of Vlcers, howe many, and what they be, and what is the indication of euery of them. Notwithstanding, I haue not spoken in the sayd Boke, how the Indication of pourging is taken of the vehemency of the disease, because it should not be to much prolixity and demonstratiõ. Neyther in the sayd Boke I haue comixed the curation of all the body with the Vlcers, but yet I haue declared it in this present Boke, in as much as it was agreeable and vtill for my purpose.

The seauenth Chapter.

But the firme and perfect demonstration of this kinde of Indication, which is taken of the vehemency of the disease, shall be shewed hereafter. In like manner the Indication which is taken of the age, and that which is taken of purging humours. Likewyse the Indication which is taken of the af-

sticed parts, shal be declared in ẏ bokes which follow. But as yet we haue only made menciō of the curatiue indication that may be takē of the nature of the said partes, that is to say, of temperance and substance. But truly we haue nothing touched the Indication, which is taken of the situation and figure of the partes. Therfore we wyl speake of the indications that be profitable for the curatiō of Ulcers. The part truly that hath sharp & quick senses ought as much as is possible, to be cured wythout dolour or payne. But the *Anodition* of such remedies, is spoken of in the Booke which entreateth of simple medicaments. But hee that hath but small senses and those that be not quicke, may (if the disease require,) suffer strong medicines. But we must haue regard and consideration to ẏ strength of the principall member, whereof we wyl more copiously hereafter declare when as we shal haue occasion to speak of *Phlegmon*. But if it be not a principall member, surely wythout daunger, you may minister vnto it such medicines as mitigate and asswage, (The Greekes cal thē *Calasticke*,) whereof we wyll playnly & more at large declare hereafter. At this present we wyll declare the Indication which is taken of the situation & figure of ẏ parts, & then we wil finish & conclude this fourth Boke. For thys cause haue we excogitated and inuented certayn medicines that must be giuen to him that hath his Ventricle Ulcerate, the which medicines must be donken at once, but to him that hath hys

throte

throte vlcerate they must be ministred at sūdry times by little and little, bycause of ẏ passing which bringeth great vtility to ẏ vlcer, neither they must be ministred so, & in suche case, as to him that hath his ventricle vlcerate. Likewise we haue declared by ẏ situation & figure of ẏ sayd part, that such medicines ought to be made grosser & thick, and more clammy than the other, bycause that the throte is a passage of things that is eaten and dronkē. And for that cause remedies which may cōioyn & cleaue on every side of it, is most conueniente, and not such as are thinne and easy to slyde away. For the thick are alwayes about the partes, and the clammy do cleaue vnto it. Likewyse Vlcers that are in the thicke Intestines, haue more neede of medicines which are cast out by ẏ fūdamēt, in asmuch as thei be next vnto it. But the vlcers that are in ẏ thin intestines, bicause they be fardest frō the fundament, require both medicins, that is to say, those that are receued by ẏ mouth, & those that are cast in by the fūdament. Now truly the cōmon indicatiō of all ẏ interior partes is, ẏ we ought to chose things ẏ be most familiar to ẏ nature of mā, be they meates or medicamēts, & to eschew those things which be cōtrary vnto it. Although to vlcers which be in ẏ outward parts, ẏ vse of such medicamēts be not hurtful, as *Aerugo, æs vstum, æris Squāma, Cadmia, Pōphilix, Litarge & Cerussa.* Yet they ought not to be ministred to ẏ Vlcers of the inward parts, of whose nature we haue writtē in ẏ boke of tēperamēts, & in ẏ boke of sīple medicins. But if we go about to glu-

tinate

tinate the Vlcer, & bring it to a Cicatrize, we must chose glutinative medicines, and such as will not cause erosion. But if we will cleanse the Vlcer, we must vse thinges abstersiue, & such as wil absterge it moderately, as raiue honny, which of all thinges for this purpose is ỹ chiefest. But as touching adstringent potions called *Austera*, and other such like aliments, they be knowen vnto all men. This word *Auster* is called *Scyphos* in greke, that is to say little adstringent, & that which is sower or bitter, is called in greke *Stryphnon*. But the medicines which may be taken without daunger, are spoken of in the Booke of medicaments. Neuertheless I will shew some forme of holsome medicaments for the inward Vlcers, which are these, namely *Hipocystidis, Balaustium, Cytini, Punicorum, Galla, Malicorium, Terra Samia, Lemnium Sigillum, Rosarum Succus, Acacia*, and other of like kinde, which be profitable for inward Vlcers: and you must minister the sayd medicamẽts with some decoctiõ of adstringent things, as of Quinces, Lentiske, or the toppes of *Rubus*, or of Vines, or greene Pirtels, or with adstringent Wine. It is now manifest, and I thinck none is so ignorannt, but wyll iudge that hee must eschewe drinking of wine, if there be *Phlegmon*, or else ther is no daunger. In like manner it is euident that the sayd medicaments must be prepared and receyued with decoction of moyst things, also you must mixt gumme *Tragacanthen* in those medicines which are for the Vlcers in *Gula*, you must vse *Gargarises* in the

Vlcers

Ulcers that are in the partes called *Fauces* and *Pa-*
[illegible], But if the Ulcer be in *Aspera Arteria*, cal-
led *Trachia*, then the pacient must bee layed vpright
and kepe the Medicine long tyme in his mouth, in
[illegible] all the Muskels that be in that place, for in so
[illegible] some part of medicament wyll flow by lyttle
and lyttle to the grieued parte. For when the sayd
Aspera Arteria is in hys naturall state, or in good
health, then we may easily know when any potion
passeth thorow it. For like as we must take heede
when as it is in good health, least any Fluxe fall
that way which may hurt it, so in like manner wee
must beware when it is grieued, least any thing do
fall that way which may prouoke the cough: then it
seemeth that the Indications of it are taken of the
situation and forme of the part. Also honny must be
mingled in al medicaments which are ordained for
the Ulcer in the *Thorax* and Lungs. Therefore if
we vse astringent medicines, they will remaine in
the Belly. Then the Instrument which is profita-
ble for the digestion and distributiō of the sayd me-
dicaments ouer all the Body shall be honny. Also
it being mingled wyth the sayd medicines, shall be
occasion of their quick passage ouer the Body, ney-
ther shall it any thing annoy or hurt the Ulcer. In
like maner if there bee an Ulcer in the bladder and
in the Raynes, honny and such as prouoketh vrine
must be mingled wyth the sayd medicines. But I
thinke that this is apparant to al men, though they
take not me the auctour of the same, how that the

Ulcerate

vlcerate parts may be discerned or knowē by the
substance, action, vtility, situation and figure. T
which things truly haue bene amply declared in
boke which entreateth of the signes of the affect
partes, but now there is no time to talke of the
Therfore I will returne to ẏ Methode of curati
Also I say and affirme that not only these aboue
hearsed, but also many other be the Indications
the figure, & situatiō of ẏ parts. For you cānot
& exactly binde the affected part, before ye take in
catiō either of the figure or situation or of thē b
Neither can you set the pipe of a Clister wel bef
ye take such indicatiō. What shuld I make men
on of *Argalia* specially when as you cānot minis
it before you perfectly know ẏ situation & figure
ẏ bladder. Then truly by these things it doth m
nifestly apeare that the affected part giueth indic
tion to ẏ curation. But in ruptures truly, which
grekes cal *Regmata*, many indications may be ta
to one purpose, & principally the Indication that
taken of ẏ situation, ought to be cōsidered. For th
ruptions that be hyd in ẏ deapth of ẏ body, requi
other curatiōs than ẏ wounds which apeare out
wardly, & for bycause they be such as be wt *Ecchim*
sis, or contusion about the brokē flesh, therfore th
declare diuers indicatiōs curatiue. For alwayes ẏ
Indications curatiue do answere to ẏ nūber of th
affects, wherof we will shew more copiously here
after, when we shal speak of *Phlegmon*, how that th
affectes that are in the deepe places of the body, re
quireth strōger medicines than those in the vpper
parts. Then at the least I iudge it to be manifest,

[illegible] it is necessary that ẏ strēgth of ẏ medicamēts [illegible] are ministred outwardly, ought to be resolued [illegible] ẏ affected part which shuld be cured by those [illegible] in ẏ depth & profūdity of the body. Therfore [illegible] behoueth to augment ẏ vertue of the same me[illegible]ments, so that by the passage thereof it may be [illegible]. Certainly *Ecchimosis* doth indicate euacuati[illegible] ẏ remedy of ẏ cure. Wherfore medicaments [illegible] moderatly heat & dry, be most conuenient [illegible] For they that do vehemētly dry; truly do re[illegible] & digest more at ẏ begīning than they which [illegible] but simply. But I wyl speak hereafter sōwhat [illegible] disease which is difficil and serious to cure; [illegible] of that which did pertayne to the matter, wee [illegible] largely spoken of. Truly those medicaments [illegible] moisteth & heateth more than they, which the [illegible] cal *Calasticke*, also those which do somwhat [illegible] which the Grekes call *Suntatica*, be the [illegible] & principall remedies for all *Ecchimosis*. But [illegible] must take heede the medicines do cleaue to the [illegible] ẏ are in ẏ deepenes of the body, & also that they be of strong vertue, & that they be sharp & such as wil digest: and to speak briefly, such medicines ought to be of great force, in as much as *Ecchimosis* is in ẏ depenes of ẏ body & far frō the skin. In such affects ẏ vse of a cucurbit is profitable, which is an instrument inuented of *Phisitians* to cause vlcerate attractiō. And whē *Ecchimosis* is digested by ẏ vse of a Cucurbite, then you may minister those thinges which may dry the brokē flesh & conioyn it wō ligature, and adde that which may coagulate and ioine

the

the wound togyther: for *Ecchimosis* being resolu[illegible] and digested, the broken flesh shall coagulate to[illegible]ther. But if it be resolued, then corruption bre[illegible] in it, and occupieth the space that is betwene [illegible] lyppes of the Wound, so that the ruption can [illegible] close. Wherfore these aboue rehearsed, declare [illegible] to vs all causes how small so euer they be. For [illegible] though some hath had rigour, or though the [illegible] hath bene ouerthrowen by some feuer, so that [illegible] hath not bene good concoction, or that it hath [illegible] defatigated and wearied, then immediatly [illegible] shall be payne in the parte where the ruption [illegible] Wound is, bicause that the sayd ruption hath [illegible] lately ioyned togither, but not so substancially [illegible] cause of tyme. Wherefore it followeth that a [illegible] thing may easily part them, and fill the place [illegible] wyth superfluous humors. But what engen[illegible] in such Wounds or Ruptions nothing but [illegible] *Ecchimosis*, and much like vnto the first: That is [illegible] say, when ye flesh was fyrst broken, except that [illegible] *Ecchimosis* that is newe of more & corrupter matter than that which was at the begining, which cam[illegible] of bloud, and therefore nowe this is more easily di[illegible]gested and resolued than that which was at the beginning. And thus that which we haue spoken hitherto, shall suffise for the disputation of Vlcers, and thus we conclude this fourth Booke of our Therapeutike Methode, called *Methodus Medendi.*

FINIS.

THE FIFT BOKE of Galen, called in Greke θεραπευτικον, and in Latine, Methodus Medendi.

¶ The effecte of the same.

1 The Curation of Vlcers vvhich chaunce in the fleshy partes, and then the curation of Vlcers in the instrumentall partes.

2 Of the Ruption of a Veyne or Arterie.

3 Hovv a Flux of bloud may stay by deriuation.

4 The Medicamentes that vvyll make a cruste vvhich doth muche to the stopping of a Fluxe of bloude.

5 Of Spytting and Distillation of Bloude.

6 The curation of Vlcers in the pudende places.

7 The Curation of a Veyne or deuided Arterie.

8 The reiecting of Bloude both from other partes and also from the Lungs.

¶ The fyrst Chapter.

SEing that in the two last Bookes we haue taught howe any shall rightly cure Vlcers, we wyll by the way shewe that all other Physitians, which vse the arte, not searching oute the Elementes of those simple particulares in vs, can not cure any thing onely by reason: but yet leaste of all other those which professe *Thessalus* doctrine. The reste which are by mere experience onely taught, suppose that at the leaste, those Vlcers which are in diuers partes, are to be cured by diuers reasons. But those that followe *Thessalus* (as their Captayne) for his excellent wisedome, thinke that euery Vlcer in what parte of the body soeuer it be, requireth like curatiō: for if it be hollowe, they saye it muste be filled wyth flesh, if it be equall, then to be Cicatrized, if there be supercrescent flesh, then that flesh muste be diminished, if it be bloudy and new, then it must be adglutinated: As though he that knew this must of force cure rightlye, or that this reason were vnknowen to the common people, when as there is none that is herein ignorant. But they vnderstand not how the hollowenesse is to bee filled with fleshe, neyther howe that whiche is filled oughte to be Cicatrized, or to take awaye that is ouermuch increased, or to

ioyne

ioyne togither that which is pure and bloudy wyth-
out hollownesse: such workes truly are properly ap-
pertayning to the arte of medicine, found out by the
help either of Reason or Experience, or both. Ther-
fore repeating agayne, let vs briefly ouerrun those
thinges, whereby the beginning of these which are
to be spoken, may be ioyned, wyth the ayde of those
which we haue already set out. We haue declared
that ouery Vlcer requireth desiccatiue medicines,
but that which hath hollownesse, beside that it nee-
deth desiccatiues, it also doth require abstersiues:
that which requireth to haue the lippes ioyned to-
gither, (such is a greene Wound, called in Greeke
Enema,) doth aske both more drying medicines, and
also that be gentle astringent without any abstersi-
on. Furthermore those Vlcers which nede to be
Cicatrized, require not only yet more drying medi-
cines, but also strong astringent remedies, & where
as there is supercrescent flesh against nature, there
are required sharpe and abating medicines, such of
necessity be hote and drye. If any accident be ioyned
wyth the Vlcer, the Indication of Curation muste
be taken of the nature thereof, and of this all the fa-
culties of Medicins also to be had. If there shuld su-
perfluous matter grow in the Vlcer, it behoueth to
haue Medicins which should take it away, and such
haue a gret deale more abstersiue vertue than some
incarnatiue medicines haue. Also if there be seene
more copious moisture, there is neede of a medicine
more desiccatiue, but yet not to exceede his kinde,
and if the medicine should be glutinatiue, it oughte

to be drying and astringent, if it shall incarnate, it must be desiccatiue and somethyng abstersiue, and so in all other as is already declared. Also if the fleshy subiect should be intemperate, first truely we must cure this intemperatenesse, that which is dryer, by medicines humectiue, the moist by desiccatiues, also that which is hote by refrigeratiues, the colde by medicines that are hote. And if by Coniunction of two quallities, the flesh be intemperate, it must be cured by ministryng a cõtrary medicine, which hath double qualities, for this one thing is common to all affects agaynst nature, that they cannot come again to their owne nature, vnythoute such medicines as haue contrary quallitie.

Furthermore at this time the causes of these intemperatiues are to be considered whether these be common to al the whole body, or else proper of some partes, which should infecte the Vlcerate member by society, the Greekes call it *Sympathia*. For all truely the cause that nourisheth this intemperatenesse is to be cured, and after that the intemperatenesse it selfe which is now made, for this indication is common to all suche as spring of any cause. We haue also declared that there are diuers indications taken of the differences of Vlcers, & also those which are taken of the temperament of the sick body, haue a contrary reason, for those indications, seeing they are taken of those things which are against nature, declare that al contrary things must be aplied: these indications because they are taken of natures selfe, shewe that like thinges muste be vsed, for if some

much

much the parte be drier so much the more it requireth to be dried, that which is lesse dry is lesse to be dryed. In like sorte truely it is declared in making hote or colde. Neyther haue we let passe that of the excellencie of the member, or contrary state. Also to the sharpenesse or dulnesse of feeling, there is to be vsed a contrary scope of curing.

¶ The seconde Chapter.

Therefore we will now consider that which remayneth of the Curation of this kinde of infirmities, we cal this kinde, for more euident doctrines sake, solution of vnitie, neyther is it any matter if thou call it solution of continuitie. This kinde doth not onely happen in the similer and simple partes, but also in the compounde and Instrumentall, but yet there be other Indications of remedies taken of the similer parts, than of the Instrumentall, of which they that followe *Hipocrates* Methode, knowe both, because they know the natures of both partes. But those that followe *Erasistratus* & *Herophilus*, haue but one Indication, that is to say, that which is taken of the Instrumentall partes. Wherefore they haue no certayne methode in these, which followe whatsoeuer Indications are taken of the bodye or sickneſſe, hote, colde, moyſte, or drye, but yet they are not ignorante of the Indications taken of the forme, position, excellencie, quicke feeling of the parte, or those which are contrary. That which we say shal be more manifeſt

if we set out the partes themselues. Therefore be-
cause already abundantely we haue entreated of
those Vlcers, chiefly which happen in the fleshy par-
tes, it is tyme to speake of them which chaunce in
veine, and Arterie, and Nerue, and not of theis ab-
solutely by themselues, but as they are in the in-
strumentall partes of man. Wherefore if any be
a great Arterie or Veine wounded, and there follo-
weth presently great flure of bloud, and the wou-
in ỹ Veine wil hardly be glutinated, in ỹ Arterie
can more hardly be done, as many Physitians s-
pose, but peraduenture can not be done at al. W-
fore we muste agayne speake of eyther of them,
first of the flur of bloud, and next of agglutinati-
But for that such flures are caused by *Anastom-*
and *Diapedesin*, as we presently declare, it shal not
from our purpose, for that they both haue a cōm-
cure, to make mention of thē in this place, altho-
they seeme to be another kinde of disease, truely t-
bloud floweth out of the Veine or Arterie ỹ mou-
of them being opened, or their cote deuided, or as
may terme it, strayned or sente oute in manner o-
sweate, surely the cote of them is deuided eyther by
wounding, or contusion, or ruption, or erosion. *A-*
nastomasis hapeneth, both through the imbecillity o-
the vessels, and also through the plentye of blou-
which breaketh to the mouth of it with violence,
furthermore by any thing comming outwardly h-
uing a sharpe quality. *Diapedesis* commeth when a-
the cote is made more thin, and ỹ bloud attenuate,
and furthermore it may come the mouth of any o-
the

the small Veines being opened, Therfore we must speake of eyther affect by himselfe, and fyrst of all of that deuision which we haue sayd to come of erosion, or wounding, or contusion, or ruption, so that those things which do wound are edged tooles, and apt to cut, those that make contusion, are heauy and harde, those that cause ruption, doe it by strayning, the same doth also the vehemency of any action, the abundance of yll iuice or humours, not in respect of the strength, but for that it is not contayned in his vessels. Also any heauy or hard thing falling from above entring in: for any such thing when the vessels or veines are empty, or else contayning but a small substaunce entring in it, if it hath an obiecte which is hard, it causeth contusion, if ẏ vessel be ful, it bruseth it before, it maketh contusion. When that which happeneth is like, as if thou diddest fyl a bottle or bladder, and diddest let a stone fall on it, or else violently diddest strike it agaynste the stone, truely the like to this is that which happeneth to falles frō aboue, for loke what respectes the bottle hath to the stone, the same hath the man vnto the ground, and whosoeuer breaketh any vessels of the lungs, with great and most vehement clamoure, must refer the yll receyued, vnto the violence of the action. In like manner he which hath broke any vessels (that is to saye, any Veine or Arterie) by bearing a great burden, or by going about to lyfte it on his shoulder, or else to lifte it vp wyth his handes, and so muche the rather, to whome it happeneth of most swifte running, or most strong leaping, or otherwise, any part

being violently extēded. For it is like as if one shuld stretch out a rope, or leather, though many vessells are broken because they contayne not the blond in them, chiefly when it is flatulent, as may appeare both in Hogsheds which ful of must, do oftentimes breake, and also in other of most strong bodies.

¶ The thirde Chapter.

AND if the vessell be ruptured, eyther of swounding, clamour, fall, or contusion, the cause of these truely do ceasse, but if it come of aboundaunce, it may agayne happen that the vessell may be ruptured, the efficient cause is yet remayning, and also in this affect, the aboundance truely is to be euacuated, then the blonde to be suppressed, and after the Vlcer to be cured, but where as the efficient cause is ceassed, there the blond is first to be stenched, and after the Vlcer is to be cured. How therefore, will we stench the blond? truely by stopping the ruptured vessell, the blond that was caried by it being auerted and conueyed to another place, for if the blond should be caried to the place vnto which it did in the beginning flowe, and that the mouth of the vessel, be in like sorte open, the man truly being vexed wyth the Flure, shal sooner dye than the Flux of blond shall ceasse, surely the wounds wyl be closed, if the sides which are deuided be brought together, or that the mouth of it be stopped, and the sides of the wound closed by the help of our handes, if we may come to it, wyth ligature, or such remedies as are

are colde and astringente. Neyther is it lawefull to stytch the wound of a Veine or Arterie, as they affirme, who say that no Indication is to be taken of the substance and nature of the wounded parte, the mouth of the vessel shall be stopped, the bloud being then congeled, the Greekes cal it *Thombros*, and also by things outwardly applied on both sydes about, may be put vpon it, and also in many woundes the sakinne it selfe or what else we mixte wyth it, such are Linamentes in Greeke called *Motos*, and those Medicines bycause they haue a clammy and grosse substaunce, doe stoppe the pores, the Greekes name them *Emphlastica*, as also Medicines which make a Crust, which the Greekes name *Escharan*. The olde Physitians despised these in such lyke wounds, as it were a great ieopardie. These also are done not only by the fyre it self, but also wyth Medicins hauing a fyry faculty, and the mouth of the vessel is stopped by these Medicines, the bloud truely shall be auerted and tourned to other members, both being drawen vnto the next partes, and also by revulsion to the contrary, the Greekes call that *Parochetensis*, but this *Stuti Pasis*, and these also be inuented of *Hipocrates*, being verely the common remedies of al immoderate euacuation. Deriuation is made vnto the next partes, when as that which is voyded, is euacuated by the Nostrilles. Also revulsion to the contrary partes, is when as it draweth downward. Agayne, that which floweth by stoole, that is deriued by the Womans shape, but Revulsion is vpward, for so truly nature is wont to do. To the wo-

man sayth *Hipocrates*, which vomiteth bloud her natural Sicknesse following is a remedy, and for this cause if her termes aboundantly breake out, or that bloud by any way floweth out of the Matrice, thou shalt drawe it vpwarde by firing a great Cucurbite or Bore vnder the Pappes. For this also is inuented of *Hipocrates*. And by like reason the bleeding at the Nose is stayed by great Cucurbites fired vnder the ribbes, and if it floweth out of the right nostrill, then the Cucurbite is to be set vpon the Liuer, but if it commeth out of the lefte Nostrill, then set the Cucurbite vpon the Spleene, but if the bloude floweth out of both Nostrilles, then fire the Cucurbites vpon both Liuer and Spleene, but if the patient be not yet holpen, open a Veine on the Cubite that is right agaynst the Flure, and when as thou hast taken a little bloud away, stop it for an houres spact and then take agayne more bloude, and so agayne and againe according to the strength of the patient. In like sort, bycause it is a common way of curing, thou shalt bring all other Flures, both to their contrary partes, and also make deriuation by the next places, for that which floweth by the stoel, to euacuate by Urine or the Matrice, and that which floweth by Urine must be voyded by stoole or Matrice. And of the Flures of the Eyes, Eare, and Pallet of the mouth, the next deriuation is by the Nostrils. Reuulsion truely of all these higher partes is euer to be made downeward, and also of the lower parts vpward, also from the right syde to the lefte, as also from the left syde to the right. In lyke sort Revulsi-

on

an of that which is wythin muſt be made outward, and of that which is outwarde in like ſorte inward, therefore Friction of contrary parts is done chiefly by thoſe Medicines which do heate. Alſo ſtrayght Ligatures are to be reckned among thoſe remedies which bring to the contrary parts, and ſo alſo is the ſetting of the naturall pores ſette in the appoſite place, but by what Medicins that ſhall be done, the matter thereof is ſet out in our bokes of Medicins. But it behoueth to entreate of all fluxes in the bookes following. Now we muſt returne vnto the flux of blood, and the hand put on the veſſells that flowe are to be accompted among ſtopping Medicins, and alſo our fyngers which doe cloſe and preſſe the veſſels. There is alſo another Ligature hereto appertayning, which the Greekes call *Epideſis*, although it goeth not round about the member, as a bande doth, but ioyneth the gaping Lips of the wounded part by his embracing, and alſo holdeth ſuch things as are put vppon the parte, and is numbred among cloſing Medicines. Beſydes all theſe rehearſed, the apte ſituation of the wounded part, is accoumpted among the remedies which ſtay the Flux of blood. Surely the ſituation ſhal be apt, if it be directed vnto theſe two endes, that the part be free from dolor, and be directed vpwarde, for if the part hang downe as is payned, it wyll not ſtaye the Fluxe, but wyll cauſe it if ther be none. Therfore he that knoweth theſe things, if at any time he ſhal ſtand by him out of whoſe Wounde bloud floweth, (for fyrſt I wyll entreate of theſe,) let him put his Fynger vpon the

mouth

mouth of the vessell gently, strayning it & compres-
sing it wythout dolor, for so he shal at once both stay
the bloud, & also make it congele in the wound, but
if ỹ vessell frō which it floweth be depe hyd, let him
thē surely both know ỹ position & magnitude of it,
& furdermore whether it be a Veine or Arterie, the
put in a hooke, and lyfte it vp, and a lyttle loose the it,
but if the bloud will not so be stayed, if it be a Veine
let hym wythout bynding, allay it, to stenche the
bloud wyth some of those Medicines which haue
power to stay bloud, truely the best are those Em-
plastique which are made of Rosin fryed, and the
fynest Wheate flowre, and *Gipsum*, and such lyke,
but if it be an Arterie, thou shalt stay the Flux with
one of these two, eyther by bynding it, or by cutting
asunder the whole vessell, and sometime truely we
are also constrayned to binde the great Veines, & to
cut al these ouerthwart, and thys necessity happeth
in those where as the Flure yssueth out of the dee-
pest place, and chiefly by those parts that be straight
and principal, for so is part of the other part drawen
backe, and the Wounde is hyd and couered of the
partes lying on it, but it is more safety to do both,
that is, to bynde the rote of the vessell, and al-
so to cut of that remayneth, I call the rote of the
vessell his former part, which is nerer the liuer, or
the heart, this in the necke is the lower part, in the
Armes and in the Shankes, from the higher part,
and so in all other partes, and as thou mayst learne
by the Anotamie which these Methodeliste Thes-
salians doe not allowe.

The

¶ *The fourth Chapter.*

These things being done, the Wound is first to be fylled wyth flesh before thou take away the bande from the vessell, except the fleshe engendred doth fyll the place about the cut Arterie, but that there is some wide space, the affect doth follow which the Greecians call *Aneurisma*, wherefore I counsell thee to vse rather those kinde of Medicines which stench bloud, for that through their clamminesse they stop the pores, the Greekes call it *Emplasticon*, than those which make an Asker, bycause the Wounde after it is sooner and wyth lesse daunger fylled, for it is daunger in the other, least there bee made presently a new flux of blood out of the vessel, if the Crust falleth of. Therfore that Medicine that I wyll now set here out, is the best that I knowe of all other, which I also vse without peril in fluxes of bloud, of the coates called *Membrana*, of the brayne, one part of Franconcense mixed wyth half one part of Aldes, after when thou wilt vse it temper it with so much white of an Egge, as it may be thycke lyke honny, and put to these most soft haires of an Hare, and then apply it largely both to the vessell, and also to the Ulcer, binding it outwardly wyth a soft Linnen roller, and let the roller goe foure or fiue tymes about the vessel ẏ flowed, & then go toward ẏ roote of the vessel in those parts, I meane, which may be rolled toward the rote, you may in al parts of ẏ body except in ẏ coates or Membranes of the brayne, this being

being done if thou wilt lose it the third day, if ẏ medicine do cleaue hard to the Vlcer, put another vpō it as it were a Linament moystening that which is made of hayres, and roll it agayne as thou didst the first, but if the Linament falleth away of his owne accorde, then gently pressing the roote of the vessell with thy fingers, that nothing flow to the wound, take this away, the hand hanging downe, and put on another. In this wise shalte thou cure the vessell vntyll it be defended wyth fleshe, and from the beginning to the end, keping the part vpright, keping herein a measure in this fygure of situation, for you must beware least that dolour chaunceth, and stirre agayne Flure, for there is nothing that doth more prouoke Flure, and increase inflamation, than dolor. This medicine (as I haue sayde,) I vse many wayes, sometyme to the Aloes, the double wayght of Franconcense, sometyme equall portion of both, sometyme the Franconcēse to be a little more than the Aloes, or else a greater portion, but not double, and sometime putting in the stead of Franconcense *Manna*, for *Manna* is a medcine that is more restringent than Franconcense, and Frāconcense is more Emplastique than *Manna*, and it is manifeste that in hard bodies there must be the more portion of Aloes, as in softe more of Franconcense, so shall the one of them be more astringente, and the other by his clammynesse and grossenesse, cleauing more to the small pores, which they call *Emplasticoteron*, therfore where thou wylte study to make the Medicine more Emplastique, it behoueth that thou vse those

Francon-

Franconcense that be tough, and as I may term it more Rosin lyke, such truely is softer and whyter, & whē it is chawed as Aloes & *Manna*, is not made smaller, but defendeth ẏ partes, cleauing togyther lyke *Chiamastiche*, but these are proper to that treatise, which sheweth ẏ cōpositiō of Medicins, which we could not but somewhat touch in this Boke, for ryther we must neuer haue made mention of anye particular example, but haue bene satysfied with vniuersall Methodes, or if particular should be put to vs the preparation of them was to be touched. But as we before haue sayd, it is conuenient that we be here pleased wyth one or two examples, put out of these remedies which are inuented by Methode, & this thing I wyll styll remember, but let vs tourne to that agayne, that in speaking we haue little finished, and I haue made the longer mencion of these Medicines rehearsed, bycause I am persuaded that it excelleth all other, and I maruel if it shal chaunce any man, to finde a better, therfore I vsed it always in the Pannickels or Membranes of the brayn, and also in wounds of the Necke, yea of the Jugulane vaynes themselfe, which the Greeke writers name *Sphagitadas*, insomuch as it also stayeth flux of bloud in them, and that wythout bynding, neyther in ioyning these, that thou make to much hast as certaine foolish Chirurgians do vse, but compresse wyth the one hande the lower parte of the vessell, or griping holde it wyth the other hande, applye the Medicine to the Wound, and gently presse it to the Wound, vntil it cleaueth being congeled, after binde it from

aboue

aboue backward, and not as in the ioyntes from be-
lowe vpward, for it behoueth to make your rolling
toward the roote of the vesselles, and to represse the
which floweth. There are many other Medicines
which haue an Emplastique facultie, yea wythout
griefe, but there is none that doth so incarnate. It
is chiefly to be regarded in this case, that the Medi-
cine falling of, that fleshe be engendred aboute the
vessel. But those Medicines which make an Asker
when the Asker falleth of, they leaue the part more
bare than for their natural state, for the generation
of the Asker is (as I may terme it) of the parts sub-
iect rounde about, halfe burnte, for what manner
thing these quenched coales are that they prouyde
agaynst Winter, such are the Askers beeing Reli-
ques of the aduste fleshe, so that howe much of the
parte is burnt to an Asker, so much truely it loseth
of his naturall fleshe, therefore all that wanteth is
the parte where as the Asker falleth away, and so
is seene bare and wythoute fleshe. And there hath
followed to many a Flux of bloud, that could hard-
ly bee stenched, after that the Asker hath fallen of,
wherfore who so wil in these also minister al things
by a Methode, he wyll long before consider all these
wayes, wherewyth bloude is stenched, and chase
that which is wyth leaste daunger, not omitting
the other wayes as often as necessity requireth, for
I haue founde great necessity of vsing Medicines,
making an Asker, and also of hote Irons, where as
the Fluxe of bloude sprang of Erosion, of any hu-
mour which did putrify, as also in that affect where

all

all that doth putrify is taken of it, it is most safe to burne, as it were the rootes of it, or else to vse medicines which make an Asker, and by this occasion we come to that necessyty both in the priuy members, and also in the fundament, bicause those parts both for their naturall heate; and that they bee the Conduits of Excrementes, they putrify of a small [illegible]. That scope which thou tēdest vnto, for those Medicines making an Asker, must not onely bee [illegible], but such as hath wyth it also ioyned an astringent faculty, such is perceyued to bee *Chalcitis*, and [illegible] *Vitriall*, whether thou vsest them crude or [illegible], or aduste. Those that are made of vnslaked [illegible], are more vehement than these, but yet lyme [illegible] no astringent vertue, therefore the Askers fall [illegible] of which are made wyth these, but those that are made wyth astringente Medicines doe longer [illegible] to the bodies, which thing truly is very profitable, for that, flesh groweth vnderneath it, and is made as a certayne couering to the vessell that floweth. Wherefore it behoueth vs not to be rash, as many be in taking of the Askers, where as is perill of Flux of bloud, except it be in those affects, where as through the putrifaction we are compelled to apply to the body hote Irons. All Physitians, I know not by what reason, cal that affect in Greeke *Nemon*, of the Verbe *Nemomai*, which signifieth to feede or deuoure, bycause this affect procedeth by eating the sicke partes, vnto those that are found deuouring some parte of them, so that they call it not of the substaunce of the thing shewed, but of an augmentation.

tation. The plenty of matter of al Medicines which haue this faculty, are set out in their proper cōmentaries, I call them proper whose titles are *De simplicibus Medicamentis*, and also *De Compositione eorum*.

¶ The fifte Chapter.

Therefore seing we haue set out the summe of this Methode, whereby thou mayest cure the Flures of blond, as are in the vpper part, we are bent to set out the treatise of those flures which come out of the depth of the body. The blond that floweth oute of the vessell, eyther is stenched so that it floweth no more to the part, bycause the diuision is stopped, or else through both, which I suppose to be most sure. But the blond is let to flow to the parte, eyther through bynding, or when as it is diuerted to the contrary partes, or is derined to the parte adiacent, or by refrigeration, eyther of the whole body, or else of the affected parte, so that cold potions haue often stayed the Flux of blond, as also colde things in fomentations outwardly applied. In like sorte *Oxicratum*, and some Wine, and any other that haue eyther astringent vertue, or only refrigeratiue faculty. And the deuision is that, of that which is deuided, be drawen togyther, or closed, or else stopped. Truely it is drawen togyther both by restriction, and refrigeration, and ligature, & bynding, but it is stopped eyther inwardly, or outwardly, inwardly by the blond congeled, which the Greekes call *Thombros*, outwardely both wyth the

and

and also wyth Linamentes, Spunges, Askers, and wyth such Medicines, as through the clammy and grosse substance do stop the pores, the Greekes call them *Emplastica*; and also with putting the foresayd Medicines to the hurt parte. Howe euery of these shall be done, it is already set out. But the Fluxes of bloud which breake out of the deepe partes of the body, can not be stopped eyther by bynding or ligature, no not wyth hote Irons, and to be briefe, neither wyth such thinges as we go about to touch the [illegible] body wyth, or else the part, but rather with [illegible] & deriuation to the parts which are next, also meate and drinke, which haue an Emplastique faculty, and by astringent Medicines. Of these thou hast plenty in their proper volumes, what Indication is taken of the partes that happen to the common Indications curatiue reheatsed, as it were an euerplus in euery affecte, for we vse sometyme Instrumentes according to the property of the parte, some to the Matrix, other to the Bladder, and other to all the thicke Intestines, for we make mixtions of some profytable Medicines into the Intestines, by a Clister, and into the Matrix, by those which the Greekes call *Metrenchitas*, as into the Bladder, by pipes directly pearced through. And truly the fluxes of bloud by those partes, are rare, and yet sometime they chaunce. And although they are not daungerous by the profusion it selfe, yet when as they long continue, they are not voyd of perill. For we did see bloud flowe out of the Matrix foure dayes, neyther coulde it be stopped by any remedie, vntil we stayed

it, vsing the iuice of Plantayne, for this Medicine is
moste profitable to suche Fluxes of bloude, as come
through Erosion, vnto which I do vse to myxte in
this case some more vehement Medicine, and some-
tyme another which is proper for the affected pa
which thing is euer to be done, and to bee recey
in al Fluxes, for the chiefest document. For in the
Fluxes of the Matrice, Bladder, and Intestines
the quantity of the profusion is to bee esteemed, t
we may take it as the first or seconde Indication
Curation, and yet by the waye, not neglecting t
cause of the whole affect: for if any great vessell
broken or vehemently opened, and doth gape, t
neede astringent Medicines, as *Balaustium* & *Hy*
sistis, & *Rhus*, & *Omphacium*, & *Acacia*, and vnrip
Galles, and *Malicorium*, but if it be a little vessell
that is ruptured, or but a lyttle opened, so that t
bloud be not much which floweth out of it, Aloes
Manna, and the Rinde of the Pine tree, and *Sig*
Lemnia the fruite of the Egiptian Spine, & Sanguis
and *Lapis Hæmatites*, and such like, be profitable m
dicines, giuen in Red and sowre Wine, but if th
canst not get any such Wine, nor Plantayne, n
Nightshade, (for they are also good) wee may boyle
water the sprigges of *Rubus*, and of *Caninus Rubus*,
and *Mirtus*, and *Lentiscus*, and Iuie, and to conclude,
al such as haue an astringent vertue, whether it be
rote, or fruite, or rinde, or budde, and by lyke re
son the decoction of astringent Apples, and chiefly
Quinces, and Myrtles, and Medlers, is a conuen
ente remedie.

The

¶ *The sixt Chapter.*

And if there happen a certayne Fluxe of Erosion, the Greekes cal it *Anabrosin*, it is not for the more part abundant, but smal, & flowing by lyttle and lyttle, therefore you must vse the *Trochisce* of *Pasionis*, or *Andronis*, or *Polyeida*, or else of [illegible] Inuention, whiche haue in kinde the same [illegible], but more stronger. These ceasse the Erosion, [illegible] be fyrst had (as is sayd) to the whole body. But if the Flux be to abundant, we must vse those Medicines which are most vehemently astringent, [illegible] the vehement force be broken, then mixt the *Trochisce* wyth them, and after you may vse the *Trochisce* alone, with any of the forenamed iuices, or decoctions. And truely the Medicines which are outwardly applied to the parte, whether they be astringent, or cold wythout astriction, these I doe not alwayes allowe, (as many Physitians doe,) for they seeme to me to do contrary altogether to that which ought to be done, to keepe the bloud wythin, and fyl the vessels which are in the deepe partes. We did see some of those which did caste forth bloud out of hys lungs, to be manifestly hurte by refrigerating the brest, so that some of them did vomyt bloud, bicause their belly was refrigerated, in the lyke sorte, some of them that bled in the Nostrilles, were worse by refrigeration of the head. Therefore I councell not euer, or wythout difference, or in euery tyme, that the places which are about the parte where as the

bloud floweth to be refrigerated, no not vntyll thou hast first tourned it to the other partes, as for example, in Fluxe at the Nose, when thou hast vsed (as I sayd) letting of bloud, or frictions of the Ioyntes & byndyng, or firing Cucurbites vnder the ribs, & thou shalt not forthwyth vse to the Forehead & Head refrigerating Medicines, but first reuulse to the contrary partes, firing in the toppe of the vnder part of the Necke, a Cucurbite, or Boring as may be termed, for there is a double Exercise of the Fluxe of bloud at the Nose, both that which is to the lower partes of the whole body, & that which is made to the hynder partes of the Head, by the Nose is placed both in the higher and also in former parte, for that parte which is lowe, is contrary to that which is higher, and that which is hynd, to that which is before. But of Flux of bloud we haue hitherto abundantly spoken: It is euident that the affect named *Dyapedesis*, is to be cured with astringents and refrigeratiue Medicines, and if it chaunce at any tyme through to thynne bloud, you must vse grosse diet. What this same diet is, we shall hereafter set out, and we haue already after sorte set it out in our booke which is entituled *De attenuante Victu*. Nowe we must returne to the curation of the fornamed affectes. Therefore the Vlcer which is in the Veine, if it be in the ouerpart, hath the like curation to an Vlcer in the flesh, of which I haue disputed in the two Bookes going before this. For if it come of a greene Wound, thou must make it close with Medicins called *Enema*, or if they come

of

of Erosion, you must discerne them fyrst by reason, and what is spoken of the Curation of rebellious Ulcers, to proue that by diligence they may be healed: when as thou wylt vse binding or Medicines touching blood, or hote ayrons, that is the scope of curation, that thou doest incarnate the places about the lyppes of the Ulcer, and that thou vsest altogether the sayd Medicines, which are set out of vs in the Methode of hollowe Ulcers.

¶ *The seauenth Chapter.*

We haue nowe sayd that the Arterie beeing wounded, seemeth to many Physitians impossyble to be closed. And that doe some of those affyrme, who bee professors of only Experience, and some vsing thys reason. For they say the one tote of the Arterie is harde and Cartilaginus, but suche bodies can not vnite together, whereas the ability of vniting is only of soft bodies as may appeare in extreme things, neuer stone ioyning to stone, or shell wyth shell, and also in our selues, for neyther Cartilage wyth Cartilage, or bone wyth bone, both growe together, for broken bones truely do not cleaue together by Vnition, but are ioyning together by *Callus*, the Greekes cal it *Poros*, as it were wyth gleiwe. Therefore we wyll also begin fyrst wyth our Experience, and put before your eyes those things that we haue seene in Women & Children, both the Arteries to be conglutinated, & also to be compassed about wyth flesshe, and that in

the forehead, anckle, ioynte of the Arme, and wrest, such a lyke thing happened in time paste to a rusticall yong man, when in the Spring tyme he would be let bloud, which our countrey men haue in great vse, but when the Physitian who should open the Veine, had bounde the mannes arme, it happened the Arterie to ryse bunching vp, and the Physitian opened it in steade of the Veine, truely the Orifice was very smal, the bloud straightwayes yssued out yellowe, thinne, and hote, and that as it were leaping, pulse lyke, and the Physitian truely, like as he was a very yong man, so was he little exercised in the workes of the arte, though he had opened the Veine, but when I with another of the auncienter Physitians that were presente, did beholde that which had chaunced, preparing a Medicine of the kinde of Emplasters that stench bloud, I dyd both dilligently ioyne the deuision, and also by & by layd the Medicine on, and vpon it bounde a moste soffe Spunge. He which had cut the Artery, maruelling of our strange doing in thys case, I tolde him what wee had done, after wee were out of the lodging of him that was let bloud, and we commaunded hym that he did not lose it we beeing absent, and that he should not goe aboute it vntyll the fourth day, but letting it remayne as it was, only moystening the Spunge, after we vnbinding it the fourth day, we found the Incision conglutinated, and we bad hym apply the same Medicine agayne, and bynde him in lyke manner as before, and then after many dayes to lose it, and so the cut Arterie of this man was

healed.

healed. Among all other I neuer sawe none cut in the Cubite, but *Aneurysma* followed, to some greater, to other lesser. But howe *Aneurysma* ought to be cured, wee wyll hereafter in hys proper place set out, where as the Curation shall be set out of Tumours agaynst nature. Nowe let vs finish our disputation begonne. Surely the nature of the Arterie sheweth difficulty of conglutination of the harder coats, but yet not such as may not be ouercome. Neyther yet is it so drie and hard as a bone or Cartilage, yea it is a great deale more softe and fleshye than they are, so that we neede so muche lesse to dispayre of the Unition of the Diuision, when both ye Diuision is lyttle, and the manner body naturally soft. It seemeth that Experience onely doth also subscribe to Reason, when as I haue sene it glutinated in Children, and Women, by reason of their moysture and softnesse of their Bodies, and in one yong man, where as is sayde, the Arterie was but lyttle deuided. And although an Arterie be harder to cure than a Veine, yet there is no contrary vse of Medicines in both, yea they be all one in kinde, varying onely by reason of excesse and defect. For the Arterie doth require so much more drying Medicines than the Veine, howe much by his proper nature he is of dryer temperamente than the Veine. But if thou wylt engender fleshe about both, they both require like Medicines, for flesh is in like sorte engendred in compassing the Veines and Arteries, as is shewed in fylling of hollowe Vlcers. And the Veines and Arteries that are in the Matrix, Blad-

der, or Intestines, seeing that they require Medicines lyke in kinde, when as they are Exulcerated, they also require Instrumentes whereby Iniections may be made, *Metrenchitas*, that is, Clisters frō the Matrix, and a Pype bounde right through, and a Clister. And to these Vlcers which are in the Intestines, you may make Iniections of the liquide Medicine, bloudwarme, contayned in a Bladder, whose the end of which is annexed a right Pype. The substance of the Medicines shall be varied according to the forme of the Instrument. Neither is it meete in paure bladders Instrumentes grosse Medicines, but they require moysture, and therefore for the more parte moderately hote. Therefore dyre Medicines are more apte than those that are named Liquide, bycause they are easily mixed, eyther with the iuice of Plantayne, or any other of lyke kynde. Such is Saffron, and *Pompholix*, and Aloes, which that in Greeke are called *Cephalica*. In the first time of engendring flesh, which is presently after the suppression of the bloud, *Terra Lemnia*, is an healthfull remedie.

¶ *The eighte Chapter.*

But the Vlcers that are in the Lungs, are more harde to be cured, and truly in some, the cure is not onely difficil, but also seemeth not to be done at all, as well to them that follow Reason, as also to them that professe Experience by Reason: so that among the inward partes, it is thought to be continually

ryally mouing, where as those vlcers which are to be cured, require rest & quietnes, as experience sheweth, because thei neuer saw any cured that was so affected. And peraduenture we may doubt of experience. For it is mete that we begin here for knowledge sake, for we haue sene one, for ỹ he cried loud, another falling frō an high place, & another stricken in wrestling, not onely presently most grieuously to cough, so that also wyth the Cough some to vomite one or two Pyntes of blood, and some other more, of those that were in thys case. Some of them were altogether without dolor, and some complayned on their breste. Furthermore, the blood in those that complayned, was not caste out altogether, neyther was it much and lesse Red, or hote, as that which came a farre of, but to those that were voyd of griefe the blood came gushing oute, and much in quantity, being Red and hote, manifestly shewing that it came not farre of. Surely, the transumption of the blood, from the breste into *Aspera Arteria*, bringeth a great doubt, but of those Physitians, who suppose that it can not be sent out by the cote, which inuesteth the Lungs, And peraduenture they woulde haue affyrmed, that the blood could neuer bee voyded by the Mouth, out of the breste. Many of those that were affected, felte present dolor, and other hauing an Inflamation, which after dyd supperate, shewed a manifest token that the affecte was in the breste. But nowe being confounded by these signes, they graunt that it commeth from the breste. But while they seeke another way, yea by the cote of the

Lungs

Lungs, they are constrayned to bring out many, & that absurde things, although as I suppose, they be most euidently in them, whome the Greekes call *Empios*, the matter it selfe, which they confesse to be in the myddeste space, betwixt the Lungs and the brest, to be spyt oute from the Lungs. Wee verily haue vsed to them *Melicratum*, which was iniected into the brest, to bee spytte out from the Lungs, in those where was so greate an Apostume, that part of the bones was putrified. Surely at Rome we haue seene such affectes amongst the Romanes, to haue after remayned in the brest, so that of force we were fayne to cut out the affected bone, and in many also the Pannicle, which within is ioining to ỳ Ribbes. This being found putrified wyth the corrupt Ribbes, we are accustomed in thys cure to vse *Melicratum*, to be put in by the Vlcer, the pacient inclining himselfe on the affected parte, to cough, and sometyme hastily to blowe his Nose, and in the meane tyme wyth an Instrumente that draweth out matter, the Greekes call it *Pyulcon*, to bring out the *Melicratum*, that remayned, thys being done when as we trusted that we had voyded oute both all the matter and also the *Sanies*, by and by wee iniected Medicines, so that in these affectes, if thou leauest in the cured space betwene the brest and the Lungs, any moysture, thou shalte presently cause the same to be cast out wyth coughing. Truely wee do maruell of those that doubte of the waye by the Lungs, why they do not rather doubt howe grosse blood yssueth oute of the *Callus* of a fractured bone,

for

for the blonde which ylueth, is more grosser than that which is naturall, & the substaunce of the skin is a great deale thicker than the pannickle inuesting the bones. Therefore as we sayd, when as any vessel of the Lungs is broken, eyther with falling, or with loud crying, and that without griefe there gusheth out much blond hote & fresh, by coughing, you maye vnderstande that the Wounde is in the Lungs, the cure muste be taken in hande after the manner that wee often haue done, and that many tymes with good successe. Therefore we muste commaund the pacient that he vse not gret respiration, and that he alwayes vse silence. Furthermore the inward Veine of the Cubite muste be opened, from which twice or thrice afterwarde thou shalte take blond, because we may diuert it, then rub and bind all the ioyntes, as we are wont. These things being done, thou shalt fyrst giue him to drinke *Oxicratum* delayed, and blonde warme, that if in the inward partes there be any congeled blond being resolued, it may be spytte out, and thus doe twice or thryce in three houres, then giue him some Medicine which both hath an Emplastique vertue, and is also astringēt, and that fyrst with delayed *Oxicratum*, or with the decoction of Myrtles, or such lyke astringent. Agayne, at night giue him this Medicine in lyke sorte, suffring him not to eate any thing if the affect be vehement, but else giue him of some supping, that shal be sufficient, & it shal chiefly profit, if ỳ pacient be strōg, if ỳ the nert day a little blond be taken out of the deuided Veine, & so to continue

in

in diet & medicins as is aforesaid, vnto ẏ fourth day, the brest in the meane time if it be in Sōmer, being moystened wyth oyle of Roses, in Winter, wyth *Vnguento Nardino*. And if thou wylt vse any Emplastique Medicine, thou haste an excellent one of [illegible] making, which boldely thou mayst also [illegible] Woundes, it is made of *Aspaltum*, and [illegible] and other which are accustomeably mixed to [illegible] Medicines, which Physitians call *Enema Barbar*[illegible] But if thou cure a Woman wyth childe, or [illegible] that hath soft flesh, the Medicine that is called *D*[illegible] *chalciteos*, is very conuenient, whose vertues I [illegible] declared in the fyrst Booke of composition of [illegible] cines. And by thys way we haue cured many, [illegible] whome we came presentely as they felte payne, [illegible] this is the greateste thing vnto which it beh[illegible] thee to be greatly attendant, whether presently [illegible] on the rupture of the Vessell thou beginnest the [illegible] ration, that thou dost adglutinate the greene [illegible] before that there be Inflamation, for if Inflamation flowe, there is after small hope of adglutination, but yet you may prolong the time. And the [illegible] that such Vlcers can hardly, or not at all bee cured, is that when the Inflamation is cured, the matter and *Sanies* of the Vlcer are to be taken away, but [illegible] the Matrix or Bladder, they are voyd of their [illegible] accorde, when as the patient lyeth groueling, [illegible] also we may clense them. But in the lungs neither of these are to be done. Therfore in al Vlcers which are in it, all the pourging that is made is onely [illegible] coughing. But if we commaund all quietnesse [illegible]

sma[illegible]

[illegible]tal respyration, & to speake little, that the wound may adglutinate, what hope can there be of cura[illegible] to them that cough, but the cure is to dispaired [illegible], for that through respiration this member doth [illegible] moue, and those that haue bene before [illegible], doe iudge it so, by the vacuation of the [illegible] and *Sanies*. But if any is presently cured by [illegible], the wound will close, and if Inflamation [illegible], the cure is both harde and uncertayne, [illegible] the matter and *Sanies*, can not be expelled, [illegible] of the places of the Lungs; and that the [illegible] doe stretch the partes affected. But those [illegible] are brought out of the breste, haue a triple ad[illegible]ttage, more than that which is euacuated out [illegible] Lungs. For the substance of *Aspera Arteria*, [illegible] is altogether drye, and voyde of fleshe, is not [illegible] in any parte of a liuing creature. These that [illegible] in the lyke, are wonte to be broken, if any o[illegible] Vleine or Arterie be ruptured, the *Aspera Ar*[illegible] remayning found, the translation of the bloud [illegible] by opening of the mouthes, called in Greeke *Su*[illegible]*astomasis*, so that in such the bloude which com[illegible]eth out, is neyther hote, nor Red, nor yet much, [illegible] these affectes at the fyrst seeme small, not indu[illegible] feare through the great euacuation, but truly [illegible] are hereby ẏ more perillous, for the bloud con[illegible]ed about the ruptured parts, which can not easily [illegible] through *Aspera Arteria*, letteth adglutinatiō.

¶ *The ninth Chapter.*

[illegible] lyke sorte the Woundes of *Diaphragma*, which [illegible] not outwardly, being in the fleshy parts, are found

founde to adglutinate, for all hys motion, but [illegible] Wounder that chaunce in the Nervous parts are incureable, yea, truely the curation also of [illegible] that are in the fleshy partes, is difficill and harde [illegible] that they be once inflamed, and this is not [illegible] *Diaphragma*, but also in al the parts contayned [illegible] in *peritoneum*, bycause in it *Sanies* floweth, but [illegible] must giue diligēce to dry them by al waies possible, both by those Medicines which are outwardly [illegible] in, but also by those that are taken in at the mouth, small wine to be giuen wyth these Medicines, which is called *Diaphormatos*, and that which we have [illegible] price, which also we vse in the brest that is wounded through, named *Diacassia*, but both these, and [illegible] mosle Medicines, which are outwardely applyed [illegible] such wounds, are spoken of at large in the treatyse of Medicines. Here we onely set out the Methodes which shewe the waye of remedies. Wherefore [illegible] at any tyme, we adde any particularely, thou must suppose we doe adde it onely for perspicuity sake.

¶ The tenth Chapter.

Therefore let vs agayne repeate the former Methodes, and shewe howe much the generall curation of all Ulcers, is particularly to be chaunged, according to the seuerall partes of man. And hereof we shall chiefly learne that which was purposed in the whole worke, that is, to erre so little as may be, in curations, as an [illegible] pendire of their audacitie, which call themselues

Meth-

Methodicians, who if you will credit me, I accus-
tome not to speake of flatterie or hatred, they be-
ing of all other Physitians most voyde of Methode
do condemne. In that at the leaste they write, not
only of all the aūcient Physitians, but also Hipo-
crates self, author of all Methodes. But the Em-
pirickes truely, say that all thinges which we haue
shewed to haue bene found out by Indication, bee
knowen to them by Experience. Nowe seing that
there is not a thyrd instrumēt of inuētion, besydes
Indication, and experience, these vsing neyther of
both, yet think themselues worthy to be called Me-
thodicians: therefore let them follow vs, and now
at the leaste, let them shewe one way of curing all
Vlcers, in euery member. Let vs heare these good
fellowes, by what way they wyll cure an Vlcer, &
what Indications are taken of it, whether there is
anye other than that Vlcer which is playne, to bee
Cicatrized, that which is hollowe, to be fylled wyth
flesh, the greene Wound, to be adglutinated. But
how shall I fynde that which wyll Cicatrize, & that
which wyll Incarnate, and that which wyll adglu-
tinate, trauell not say they, they are already inuen-
ted, but I can not tell whether rightly, or whether
all be found out, it may happē those that are found
out, to be of the worst, but the better are not yet in-
uented, or else those which are inuented be nought.
And hereof it commeth that certayne Vlcers can-
not be cured, eyther in longer tyme wyth doloure &
needelesse famishing, neyther dare any of them go
to a newe Experience, before he be persuaded that

he hath rightly condemned the former ways of curing, as in these Ulcers of the Lungs, which cannot be knowne at all wythout the knowledge of the Anothamie, and of the actions also which they vtterly abhorre. But for this presente lette vs graunt that these Thessalians knowe the Ulcer that is in the Lunges. But whether shall we in lyke case as we haue graunted this to them, also graunt that they knowe whether it is filthy, or pure, or equal, or hollowe, or full of *Sanies* or matter, or else that they do knowe it by deuine inspiration, or that they haue seene these by dreames, or shall we graunte that that wythout the knowledge of these, euery medicine is to be applyed, I verely iudge ẏ the matter in filthy Ulcers is first to be pourged, and those that be hollowe and pure to be fylled wyth flesh, & then agayne the matter and *Sanies* which is about ẏ Ulcer, to be pourged, and then Cicatrize to be made. But truely I knowe nowe howe these haue cured suche Ulcers, for *Thessalus* hath nothing at all written of these, least he should bewray eyther his ignoraunce, or else inconstancy, for either they speake of these, that which is eyther not wyth reason, or that which is false, or if any wil speak truth, it behoueth that he take indication of those Ulcers, of the substance of the part, the situation and forme. For admitte that they knowe to discerne the Ulcer in the Lungs, filthy or pure, wyth inflammacion or else wythout: graunt we also vnto them, although of a lesse thing, yet of this they calling not the inuentiō to themselues, that suche an Ulcer is to be mundified with the grene medicine of *Macherion*, or *Isis*, al

is

is one. Let them aunswere me, if the Vlcer be in ẏ Lungs, what wyll they doe? wyll they giue any of this greene medicine to be taken inwardly, it is altogither ridiculous, but let them saye which waye they knowe that medicine to be carried into ẏ lunges, but if they might know that, neuerthelesse the ignoraunte knoweth not whether it reserueth styll that vertue which it had, being outwardly applyed to Vlcers, but admit ẏ both they know this, & that it kepeth his force stil ẏ it had, being outwardly applied to vlcers, and ẏ it doth pourge the filth, yet cā they not vnderstād whether it prouoketh coughing when as notwithstanding, except the filth should be expelled by coughing, there is no neede of a mundificatiue medicine. But we wyll also graunt them this thing, but yet they cannot deny, but that they vse a contrary cure, in the Vlcer of the thighes, and Vlcer of the Lunges, for they cleanse the one wyth water, and mundify the other by coughing. Againe ymagine the Vlcer of the Lunges to be compassed wyth grosse matter, wyll they also then giue the greene medicine, or rather commaunde the pacient to licke honny, but let them tel whereby they found this, truely I wil not aunswere that bycause it hath a certayue facultie of extenuating or cutting, when as they do flye moste willingly from searching oute such faculties, but it is not meete that they shoulde vse honny, as the Empericks doe, who by many obseruations in the like case, haue found honny to profite, fyrst bicause they despise experience, then for ẏ the Emperickes doe confesse that they knowe not what affect is in the Lunges, in such like concourse

notwythstanding to haue by experience founde out that whiche may profyte, but it is not ynoughe for *Thessalus*, to cure that whiche hee dothe not at all knowe, but he procedeth of the indication of affects. But if we truely shall graunte as before, that he knoweth all thinges as well as our selues, yet can he not escape that, but that the waye of curation is changed in diuers partes of the bodye, for it is not one way of curing to make iniection, with *Melicratum*, into ỳ matrice in a filthy vlcer, or to giue honye to be eaten, or to washe the vlcer wt a spounge, but these yet be but of smal accoũpt, the other of great. let vs ymagine an old vlcer to bee in many partes, wythout inflamacions, as in the eye, eare, nose, mouth, thigh, belly, matrice, fundament, and prouy members, let it bee also, that the same Vlcer is eyther playne or wanteth a little hereof. Let these Thessalias which haue neuer separated these, answere vs howe they wyll cicatrize it, forsoth wyth *Diacadmia*, for that can wel cicatrize an vlcer which is in the thighe, but can that also Cicatrize that which is in the eare? I will declare to you a thing perchaunce incredible, but yet knowne to ỳ Gods. I once found one of these most sapient Thessalians curing an olde vlcer in this sort, when as the eare of the man did putryfie, and wormes grewe in it, for ỳ it was to sone cicatrized wyth *Diacadmia*, notwithstanding suffering him manye dayes to vse the lyke medicin, was bicause the eare did daily more grieuously stincke, and was filled wyth matter, wee let him presume a more incredible thing than before,

for

for he supposing that in ẏ depth of the eare, there was inflammation, he vsed *Tetrapharmacon*, which truely must more increase, the putrifaction of the parte, bicause it cannot exicate the vlcer, but maturate the inflamacion, and when as he had vsed this medicine one day, to cure the affect, and thou maist know it to be moste repugnaunt, by and by there was a great dele more matter, and an intollerable stenche, wherfore, the frendes of the pacient would not suffer the Thessalian, to touche anye more the eare, and he truely of impudency and folishnesse, would not only put in some of the *Tetrapharmacon*, but outwardly also apply a relaxing emplaster, but when as the kinsfolke, of the pacient drew him away, suspecting the pacient to be in great peril, I desired them that the *Thessalian* might haue the curation one day longer. For the next day after, the matter was more aboundant, and the stenche moste greuous, which day I did assay, whether I might change the minde of the *Thessalian*, least he should kil those that were sicke, ye forsaken sect, so far voide of all methode, might yet saue some hereafter, though they be few, then I began wyth the fellow in thys sort, whether or no sayd I, seemeth it vnto thee, that there is an inflamation in the inwarde part of the eare, and therfore thou vsest relaxatiue medecines, and he did stoutlye vouche it so to be, and also ẏ it coulde not be otherwise: whether or no sayd I, hast thou seene at any time an Vlcer loyned wyth inflammatyon to be cured, with moste sharpe Vineger

and *Glauces*? Neuer in my life saythe hee, for if anye doe vse the *Trochisce* of *Andro* dissolued in Vineger, he maye peraduenture cause convulsion. Ergo sayde I, if one vseth an other medicyne more stronger than the *Andronian Trochisce*, in most sharp Vineger, & that to the eare which is a parte so nere the brayne, and hys coates, whether thou being iudge shall he make convulsion, and especially if ther be inflammation, these thinges seemed to be true, bothe to hym, and to the company present, wherfore in the respecte of the state of the partes, which require suche as may chiefly exicate, but nowe being made tender wyth the curation, I would vse suche a medicine. Nowe for that thou haste abused them manye daies, it is not meete at once, and at one brunte, to turne them to the contrary, for it is lawfull for thee and *Thessalus* to contemne custome, as well as the nature of the partes, but thou mayst not so doe, but the first daye I will vse Vineger wyth *Glaucum*, the seconde daye the *Trochisce* of *Andron*, and the thyrde day, I will goe to a more vehemente medicine, than the *Trochisce* of *Andro* is; and vsyng thys three or foure dayes, if then I shall perceyue the Vlcer to requyre a more vehement medicine, I wyll nothing doubt to vse it, and outwardlyt I wyll apply it to the parte of the head, where the eare is infected, nowe surelyt as thou doest a relaxing *Cataplasme*, but some one medicine that can vehemently exicate, suche a medicine as is made wyth *Salicen*, or else applye *Andronean Trochisce*

wyth

wyth vineger, or some other that doeth more dry, for seing the parte whiche we cure is moste drye, it behoueth moste strongly to drye it, for that the affect selfe may be cured, it sheweth that the contrary muste be applyed to the parte selfe that is moste lyke vnto, and so as I haue said I wrought and cured the man, without any more vehement medicine, but to certayne other whyche requyre more stronger medicines, wheras the Vlcer had infested the eare one or two yeares, we applyed a medicin more vehement than these rehersed, and that was *Scoria Ferri*, beaten and cearsed through a moste fine cearse, and after broughte as it were vnto fine ʒ lower, and after boiled in most strong Vineger, vnto the thycknesse of honny, it is certayne, that there must be a greate deale of Vineger in the mixture, but as I haue often said, thou muste seeke the plentye of medicines, in other of our Commentaries, nowe we haue finished that belongeth to a Methode, for seing the place of hering is moste dry, it dothe require medicines that may most vehemently exicate, which we may not apply to any other part, but to the vlcerate parte, peraduenture the *Collirium* made of *Dialibanoton*, vnto the nose. Also it behoueth to vse that whych is more drying than in the eyes, but yet not so much as to the eares.

Wherfore all the *Trochisce* rehearsed be profitable, and also the Medicyne ascrybed to *Musa*, and other of the lyke kynde. All Vlcers of the

mouthe, if they be moist, require vehement exicatiues, as *Diphrigis*, bothe alone, and also mixed w̄ hony or wine, or *Oximell*, and further that which is called *Iris*, *Anthera* and these either dry, either mixed w̄ hony, also *Mulsa* is a medicine for these profitable, also the iuise of *Rhois & Omphacin*, and other which doe strongly dry, what doe I tarrye in rehersing these matters? But ẏ sympler vlcers of the mouthe may aptlye be cured by medicines, which doe moderatly dry, as these which for that they are in continuall vse, are called *Stomatica*, suche medicines be *Diamoron*, and of the frute of *Rubus*, and of the iuyce of grene huskes of Walnuts, and yet more thā these, that which is made of Must and Cipresse, and those vlcers of ẏ mouth that are very moist, nere vnto the bones, so that the bones be in danger to be putrified, these bicause of the nature of the bones, which is dry requireth moste vehement desicatiues, therfore I doe alwaies make fine the *Trhocisce* aforesaid, and put to these medicines dry.

The.xi.Chapiter.

FUrthermore we haue before set out the kynde of medicines, mete for the Bladder, Matrix, & Intestines, and Lunges, which you must vse in euery of them, taking the kinde of the medicin of the substaunce of the sick part, but first considering the affect, and taking the way of vsing them, of the forme and situation, and hereof sprang clisters, for ẏ mouth in Greke called *Otenchitas*, and clisters for the matrix, named *Metrenchitas*, & *Cathete-*

theteras, & the clisters for other partes. Vlcers in ẏ stomache, brest, & lunges, are cured by those medicines, whiche are eaten and dronken, the vlcers in the Intestines, are two waies cured, for those that are next to the stomacke are cured by those medicines which are eaten and dronken, & those whiche are lower in the Intestines, are cured by iniections made, when neither that which is mynistred by lowe by clisters, can come to those vlcers that are nere vnto the stomacke, neither that which is receiued at the mouth, can in ful strēgth come to the lower parts, and so the vlcers in the brest and lunges are more hardly cured thā those in the stomake, for that they are further of, and there the strengthe of the medicine, somewhat abated, and for this cause the medicins receiued at the mouth, ought to be strōger than those which are presentlye applied to the vlcer, and for ẏ cause the Phisitians haue excogitated, most strong and cutting medicines, where as they will purge the matter in the brest and lunges, yea verilye suche as would cicatrize the vlcer, if it were in the stomacke, also that this is thrown out by coughing, that is taken of the forme of the partes, bicause these haue no suche passage, as the matrixe, bladder, eare, nose, and mouthe, and hereof cometh it that the stomacke may be purged two wayes, vpwarde by vomit, and downward by the stole, for this kinde of Indication, is taken of the instrumentall partes, in as muche as they be instrumētall like as those that are to be exicated, are taken

of

of the nature, of the similer partes of the affectes them selues agayne, suche as in vlcers, bicause oure disputation was of them, but that they are to be dried, as is before set out, and also if they will purge matter in the stomake, they cannot wout danger prouoke vomet, or if there be fleme fixed in it to cleanse it by *Oximell* and rootes, but they shall more safely vse deiection when it is perillous, least he that vomiteth, should tear that is vlcerate, and should attracte some ill iuyce from the parts adiacent, and for this cause the vlcers of the lunges are moste harde to be cured, bicause thou canst not purge them, but by coughing, and if thou prouokest the cough, thou terest ẏ partes, so that the ill by mutual successe, cometh to a circle, or as we may terme it made worse, for those partes whiche are torne, doe againe make inflamation, and secondly the inflamation must be maturated, and the matter again requireth to be purged, so that of all these, the cure is made difficill, both for that those medicines which are cõuenient, cannot touche the vlcers, as they may in the stomacke, and that in the midwaye, they lose well nere their vertue, and further bicause by respiration, they are moued, & are rent by coughing, wherfore when as any vessell in the lunges is ruptured, if it be not adglutinated, before ther cometh inflamation, knowe thou that afterward it is incurable.

¶*The.xij.Chapiter.*

But

But the vlcers whiche are in the inward coate of *Aspera arteria*, and thicklye whiche are nere *Larinx*, or els in it these may be cured, and we haue healed diuers, which were so affected, truly we finde the curation of these vlcers, by this occasion, in the beginning of thys great pestilence, (which I pray God may once cease) a yong man who had bene sicke nowe .iv. daies, all his bodye brake out ful of vlcers, whych happened wel nere to all that escaped, and that day he coughed somewhat, the day following whē he had bathed him, he forthwyth coughed more vehementlye, and therwyth voided a little crust, named *Ephelcis*, & the mā had manifest feeling of an vlcer, in *Aspera Arteria*, that is in the necke neare vnto *Iugulum*, and he also opening his mouth, we loked in hys throte, if that there were any vlcer in it, but we could see none, & truely ỳ pacient should manifestly haue felte it, by the going downe of the meat & drink, if any had beene there, and we also to be more certaine, made him take certain thinges w̄ vinegar and mustard, but none of these did byte him, and yet he felt dolor and payne in his necke, in whyche place he was so vexed, that he was cōstrained to coughe, we perswaded him all that we might, that he should resist it, & not coughe, whyche thing he did, and that wyth the more ease. For that whych vyd irritate was little, & we by all possible meanes, gaue diligence to cicatrize the vlcer, aplying outwardly medecin cicatiue, and he lying vpright, we gaue him moyst of those medi-

medecines, whiche are good in suche like vlcers, bidding him to hold it in his mouth, and by litle & litle to let it flow into *Aspera arteria*, he so doing said he felt manifestlye the force of an astringent medicine aboue the vlcer, whether that the force of it by transumption was sent thether, or whether the medicine self in forme of a dew flowed through the artery, as it were strained to the vlcer, the pacient hym selfe was voide of the knowledge in Phisicke, being of the number of those which cure by vse and exercitation Empirickly. Therefore he said that he felt bothe the medicyne flow into the artery, and that it also somtime prouoked coughing, but he did much striue, & stayed the coughe, and he of his owne accorde, being taken with the sickenesse at Rome, remayned three daies after the nine daies past, after taking thys, first he sailed through a riuer to the sea, the fourth day after he came by shipping to *Tabia*, and died of milcke which hath a meruelous vertue, and not without cause cõmended. Of which somwhat to speke, the time it self giueth occasion, and not only of that milke we will speke, which is at *Tabia*, but also of all other milcke, neither must we only help those, which are in *Italia*, but al other nations, as much as we can. Wherfore touching y milke in *Tabia*, ther do come many things touching his praise, both the place self being of sufficiẽt light, and the ayre compassing about being dry, and the healthfull fodder for the cattel, and this also may any doe by arte in other places, if anye shewe the

herbes

herbes & shrubbes, in an hil somewhat hie, which may make the milke bothe astringent and helthfull, of which we will hereafter shewe examples. But yet thou canst not also make the ayer ambient, in like sort therfore thou maiste chose the lyke, ther as thou art. The aire shalbe moste like where there are suche thinges like it, the heyghte of the hill moderate, thirty furlong from the sea, or somwhat more, the place it self toward the sea, for *Fabia* is in ꝑ lowest straight whiche is betwirt *Surrentum & Naplis*, but more on the side towards *Surrentum*. Furthermore all that side of the hill is of good bignesse, stretching in lengthe to the Sea *Tirrhenum*, this hill bothe a little bend toward the West, nether goeth it wholy toward the South, therfore this hill bothe kepe the streight free from the winde, whiche bloweth from the East *Eurus subsolanus & Boreas*, there is ioyned to this in the lowest of the strait, an other bigge hil, whiche the auncient Romaines in their histories, and those also that be now diligent, call *Vesuuium*, now *Vesuuium* is a famous and new name, and knowen to all men, for the fier sent out of the earthe in it, which thing doth not as I thinke helpe to the drinesse of the aire, and that beside the fier, there is not in all the strait ether standing water, marrish or flud of anye accompte, this *Vesuuius* hill is toward all those windes, whiche blowe from the North to warde the estuall setting of the Sunne, and much ashes cometh from it, euen to the Sea, being the ashes of that was burnt in the hill, and

of

of that whiche yet is burned, all theese make the ayre drye, surely there may be the like drye hill in other partes of the earth founde, that is not farre from the sea, nether yet so bigge that it is subiect to the violence of windes, nor yet so lowe that it shall receiue easilye the vapoures of the fieldes, beware also that it be not towarde the Northe, so shoulde it be auerted from the sunne, and if it may be in a temperate place of the worlde as this is, whiche is at *Tabias*, it shoulde so muche profit, let the herbs in the hill, be these, *Agrostus, & Lotus, & Poligonon, & Melissofillon*, the shrubbes also *Lentiscus, Arbutus, & Rubus, & Hedera, & Cotisis*, and suche like, & so haste thou the hill prepared. The cattell that doe feede on the hil at *Tabias* are kine, & the milke of this beast, is as thicke as the milke of asses is thin, and I truely, least there should be any kinde of milke that might profite, wanting of kine thicke milke, of asses thin, and of gotes ẏ which is a mean, I did put in to feede, bothe Kine, Asses & Goates, the old Phisicians wold haue a woman geuing milke to those that are consumed with *Pthoe*, to stand and geue them sucke, vnto whose minde I agree, bothe for that it is naturall, and also for that they would haue it taken, before it were refrigerated, of the ambient ayer, furthermore let this be to thee a great precept, ẏ those ẏ shall haue neede to drinke mylke, that the beast stādyng present they drinke it presentlye as it is milked, putting hony into it, whereas it curdeth in the stomacke, or if thou wilt haue it speedelier to passe into the belly, adde some salt.

And

And the yong man that had an Vlcer throughe the pestilence in *Aspera arteria*, was cured of it, & manye other after hym. An other yong man of xviij. yeres in age, when as he was vexed wyth *Catarrhus* manye daies, first wyth the coughe he voided bloud freshe, but not much. After that a peece of the pannicle which outwardly couereth all *Aspera Arteria*, ascending vnto *Larynx*, it seemed to me, coniecturing bothe by his thycknesse, & feling of the pacient, to be the inwarde tunicle of *Larinx*, but this hurte not hys voyce, and hys also thoughe in longer time, it was perfectlye cured, but those whiche come to this affecte throughe the Pestilence, seemed to be verye easlye cured, for that hys whole body was here purged and dryed, for that many of them did vomet, and all were made laxatiue, so that those whiche escaped were purged, they had blacke Pustules, aboundantly throughe the hole bodye. In manye they were vlcerous, but in all they were dry, and it was manifest to many, that beheld them, that they wer the dregs of the bloud, which putrified in ỹ feuer, which as it wer like certain ashes, nature did thrust out to ỹ skin, like as it thrust oute many other superfluities, but there is no nede of medicines for these *Exanthemata*, whē they fall of by thē selues in this sort, those ỹ had ỹ vpper part of the skin vlcerate, the crust of the vlcer fell of, & the part vnder it was almost hole, and after a day or two, was cicatrized, others whose skin was not vlcerate, the *Exanthema* selfe was rough and scabby, and fell away like a certaine scale, and af-

ter

ter were cured, therfore it is no maruell thoug
those that haue *Exanthemata* in the lunges, be c
red bicause of the drinesse of the vlcers, ỹ whyc
before we haue shewed, that the purposed sc
of curatiõ in al vlcers, ỹ in these vlcers spring
through the pestilence, was here present, for th
were all dry & rough, and many of them lyke to
stabbe, & many like *Lepria*, therfore seing that ex
perience testifieth with reson, and that the cura
on of vlcers haue this one end, that is to say to d
ficated, you may saue many of those that raise
forthe blonde from the lunges, as we oure selu
haue done.

The xiij. Chapiter.

NOw we haue before declared how those sh
be cured, that haue broken any great ves
of the lunges, either throughe sallyng fro
highe, or that they immoderatly did straine the
trying, or did bere a burthen aboue their stregth,
or any hard or waighlye thing outwardlye ha
fallen on their brest, but how they may be conue
nietly cured, which putteth forth blond, through
Catarrhus, we shall now declare, putting for mo
manifest doctrin, a like example, of that the cura
tion which was done to a noble woman at Rom
when as she heard suche like talke, as we rygh
now we had of those, that reiecteth blonde out of
lungs, and that she had spit oute in the nyght
somewhat either through *Catarrhus* or through
roughing, presently she sent for me, promising
selfe to be obedient to all things, I woulde co
man

mound her, for she hadde harde before that time, sum that if one applied not presently strong medicines, and that before the Ulcer was inflamed, all was in vaine, and that this was the cause of theyr destruction, which reiected Bloud, therfore we thought not good to let hir Bloud, bicause through the drinesse of hir body, she had abstained iiij. daies from meate. But commaũbed that she should vse sharpe clisters, then wyth some hot medicine, to rubbe much the thighes and hãdes, and after to shaue the head, on which I layd the medicine that is made of stockdoues dung, and after. iij. houres, I bathed her, not touching the head with any fat things, thus I couered ẏ head wyth a conuenient cap, and for that time I nourrished hir with supping, after which, I gaue hir some of the Auster frutes of Autumne, and when she went to bed, I gaue hir of treakel. iiij. month old, and being no elder, it hath yet the iuyce of Popy, somwhat strõg, which is more dull in that which is old, therfore it prouoketh sleepe, and dryeth flures, and dothe a little make thicke, and the Catarrhe perfectly gone, it did manifestly appere bothe by the kinde of respiration, and noyse, that once the lunges neded purging, by prouoking the cough, but that pleased me not. At the least the second day, but keping hir in all silẽce, and rubbing also the ioyntes, and binding them, I commaunded all the other partes of the bodye to be rubbed, the head except, whiche yet was hot by the medicine, againe at night, I gaue hir of Treakle

as muche as one of our coũtry beanes in quantity, and this was not so much by a great deale, as that she had receiued the day before, after that she had also slept well this nyghte, the thirde day betimes I gaue hir largely of boyled Hony, & kepte hir in quiet, and the day increasing, I as before did rub all hir body, and gaue hir to eate a *Ptisan* with a little bread, the fourth day betimes, I gaue hir Treacle, that was olde, mixed with honny largely, and putting on the womannes head the same medicine, whiche did vehemently dry and heat, she being bathed and moderatly nourished, I began the firste day to purge the lunges more vehemently, and after that againe and againe, I vsed the surrup called *Diatapsias*, and I set all the body about the body, ingestation, frirtion, walkyng and abstaining frõ bathing and in diet, that was bothe moderate and also of good iuyce to nourish. This woman was perfectly wel, hauing no nede of milk. An other yong man, when as he had cast vp half a pinte of bloud, through coughing, which came through distillatiõ, but to the refrigerating the instruments of breathing, presently I let hym bloud. And ỹ same day twise I toke away bloud, and of that same vaine, agayn the day following, I toke bloud twise, but vsing the day before: both rubbing of the ioyntes and binding, at nyght we gaue hym our medicine, called *Diaspharmaton*. The second day after the other taking away of bloud, I applied to all hys breast, a cerote called *Diathapsia* taking it away again at night, least that it should

to

to muche heate. The third day againe I layde it to three houres, and after bathed him. I did nourishe hym in manner aforesayd the third day, the first two dayes with supping, the third day first wyth the iuyce of *Ptisana*, after forthwyth wyth some fishe which was of easy cōcoction, and simply prepared. I gaue also at night, the second and the thirde day the medicine *Diasparmaton*, because it dothe induce sleepe, and take awaye paine, and hath power to exiccate, and when the mēbers of respiration were in their naturall temperature, and all the body empty, & that ther was no suspition of inflammation about the mixtured place, I began to purge him, after ẏ drinking Treacle of .xx. yeres of age, I sent him to *Tabias*, & in this sort, I cured al those which cam to me ẏ first day.

The .xiiij. Chapiter.

Those that came after .ij. or .iij. daies, the Vlcer was not cured in them all, but in certaine, as many as had inflamation so great ẏ they had a Feuer, of these there was none perfectly cured, but following orderly, all the helpes ẏ the vlcer might be dried, they did so much that it incresed no more, but being dried, and indurated wyth *Callus*, they liued longer. And those that haue an vlcer in the lunges, comming throughe erocion of ill iuice, they seeme all to me to be vncurable, of whome some haue sayd, that they seele theyr spittle as salte liquor, and that the malice of ill iuyse, require a long time or it be corrected, & in time one of these ij. must of force folow,

either drying the vlcer, to make *Callus*, and so the affect to remaine incurable, or else not drying, it doth putrifie, and also deuoure the partes about it, and so in time the lungs to putrifye further, among those that had il iuise, and therof did cough yet not reiecting hitherto bloud, by these our prouidence, were made perfect: at the first it doth behoue to be moste carefull, that neither the cough, neither that any thing floweth out of the hed, into the lunges, be shal flye that, by a three fould remedy: first by purging, nert by taking *Diasparmaton*, and last by hauing regard to the head. That w ich shall purge, must haue diuers faculties, to purge diuers kindes of excrements, of which sort are our pilles, which are made of *Aloes, Scamonia, Colocinthis, Agarice Bdellium, & gumme Arabice*, they will also suffice, which are made wythout gummes, and after if nede require, vse to purge black Chollor. The hed shalbe prouided for, with the cerat called *Diathapsia*, and these are at the first to be done. After the patient is to be nourished w meates of good iuyse, friction, walking, and bathing, we will shewe the Methode of these in a cõuenient place of our worke, and surelye these are suche, as haue moste nede of milke, and those ỹ neglect it, of al other are incurable, but as concerning letting of thẽ bloud, know that those which seme to haue a little bloud, being brought as is said to some better iuyse, thou may let bloud, and againe restore in like sort. Also to purge, & againe restore, and then againe if nede be, to let bloude,

and

and especially whereas the mas of blond, is as it were a vicious and grosse skin, but those that are strong, and haue muche blond, must by and by, at the beginning, be let blond.

¶ The xv. Chapiter.

There is none of al these, which I haue either notwe, or before declared, that I haue inuented or bled, according to *Hippocrates* way, which is not examined and approued by iudgement, but also tried by experience, in which we suffered ꝯ perils of the error. They shal haue profit by the vse of them, that haue regard to ꝯ wordes of the Arte, for some of their talkes are true, and some Sophisticall, but what speake I of *Sophistes*? when as there are some Philitians of estimation, which haue sette out whole volumes of reiection of Blonde, and haue wrytten many smal rules right well, making no mention of any principall remedye, vnderstanding by little, and little, those thinges which rightly admoueth the sicke, to gette hys healthe agayne, in those that are not altogether desperate, and are cured by letting blond and purgation, and those thynges which strengthen the head, and we shall hereafter speake more diligently of letting blond, when as we shall shewe the curation of ill suyse. Therfore we must not begin as many Philitiãs iudge wyth smal remedies, neither must we thynke as they doe say, that these smal remedies are first to

be proued, and then if they doe profit nothyng we shal apply greater, this opinion is true in such deeases, as are wythout daunger, but it is furthest from reson, to begin wyth small remedyes, were the patient muste die, if he once haue *Pthoe*. For like as all other thinges are rightly set out of *Hipocrates*, so also is that *Aphorisme* rightly sayd, that vnto extreme diseases, principally extreme remedies profyt, by what opinion therfore was *Erasistratus* so madde, so slow and dul in the beginning of suche affectes, but after when occasion was past, to be so diligent, for being perswaded by a moste fond reson, he neuer doth let bloud, when as bloud is required, nor purgeth any man, or yet dothe exicate his head. From which thyngs if the patient being in danger of that *Pthoe*, keeps and abstaine hym self, although all other thyngs be rightly done, I thinke he dothe nothing more, for he refuseth to let bloud, and dothe only vse to diuert it wyth binding of the ioyntes, wherby as he hym selfe saythe, there may remaine plentye of bloud against the time of inflammation, and that we be not for want of it, to nourishe the patient, but peraduenture some will saye: syr howe *Erasistratus*? If after the ruptured vaine, the inflammation occupieth ẏ lunges, ther is no cause why thou shalt hope to cure the man, for considerations whiche I haue set out before. Wherfore he shall nowe no more neede this trauell, being betrayed, or deceiued, by thee at the beginning, for he dothe like to a gouernoure of a ship, when

through

throughe his negligence, the shippe is cast away, he geueth to some one of the passengers a bords in hys hand, and perswadeth hym so to saue hys lyfe, but *Erasistratus* perchaunce did suppose, that an inflammation was in the number of those, that necessarilye follow a wound. Notwythstanding if he so thought, he was in great ignorance, when any man may behold great woundes without inflammation, to be glutinated, of fyre hundreth, suche as daily doe fighte a combate, so that the seconde, or fourth day, they be in safety, and we haue cured many of those, who had some vesselles of the lunges ruptured, by falling, crying, or stripe, before that any inflamation sprang in the ruptured vessell, and if he doe affyrme any of these, to haue inflammation of the lunges, he bothe repugne wyth his owne decrees, affirming bothe that, and the principall couering, whych is nere to the harte, to haue inflammation, and also to be free from a feuer, also the inflammation being broken the man to voyd out nothing. Therefore again, let him heare of vs, that the vlcer can not be adglutinated, if the lunges be inflamed, and that if inflammation cometh of force, he shall haue a Feuer, and that when the inflammatyon is broken, the patient shall with coughing voyde matter. Therefore if one hath neuer a Feuer, or cough, nor voided no *Sanies*, from the vlcer, and inflamation, by what reason is there in the lunges of thys man is any inflamation.

therfore bothe this principall remedy is vniuslye of him condemned, & also he letteth slip purgyng, wythout making mention of it, it is no medicyne of affect, set out of him against any of the forenamed kinde of grieses, but if the head send downe flux, it shall be kept in the same state, or if that cough followeth, through intemperatnesse of the members seruing respiration, that shal also so remayne, so that *Erasistratus* shall be like vnto the Image maker, who, when ỳ partes were perfectly made and finished, he left the Image wout eyes, for to what beuty I pray you are ỳ other partes, when as thou wantest thine eies. Afterwarde a Gods name, seing so excellent men haue erred, ỳ famous man *Thessalus*, which doth not at all knowe ỳe Arte, iudgeth hym selfe worthy to be called a Methoditian, and we see now almost all hys disciples to let bloud, not only to manye vnto whome bloud letting is not profitable, but also to those kinde of remedies which ought to be iudged hurtfull, especially, if they should stand in theyr owne suppositions, and also to those that are stronge, which reiect & put forth bloud, either by vomiting or coughing, but howe shall these hang together, that bothe they bid to let bloud, where there is reiecting of bloud, and that in their Commentaries they wryte the remedy, herein to agree wyth adstrict diseases. Nowe therfore let them call themselues no more Methodicians, but Emperickes. If setting a part reson, which they thyncke to be right, to vse only experience, to the finding out of reme-

remedies, are they not in these moste clearly foūd neither by reson, neither by any Methode, to doe any thing. Muche moze when as they say ỳ partes are vnprofitable, to ỳ finding out of the cure. But if any dothe call to minde those things whych we haue taughte, of the eares, nose, eyes, mouthe, brest, and lunges, also of that we haue sayd, of the matrix, bladder, and stomacke, he shal finde them to erre, all the way, suche one was he, that to the inflamation in the secrete partes, he applyed the Macedonian medicine, and wyth this also a relaxing *Cataplasme*, euen that notable one, that is made of bread, water, and Oyle, also a nother like to him who vsed the same medicynes to the place exulcerate. But we wil speake of such, whē we shal dispute of inflammations; but those Vlcers, which are in the yarde, or fundament, wythout inflammation, require no relaxing *Cataplasme*, but a Cicatrizing medicine, not only of that nature, that may cicatrize the vlcers in the flesh, but that they may so much the moze exiccate, as these partes are drier than the flesh, yea and that which thou maist moze marueil, the vlcers which are in the end of the yarde called *Penis*, are moze to be dried, and those which are in the necke of the bladder, called *Cole*, and those which are without ỳ end of it, called ỳ acorne or glans. But the vlcers in the foze skin are to be lesse dried, and yet lesse than these, whatsoeuer are in the skyn whiche couereth. Therfoze when as one of these Methodlesse Philitians (I mene these Thessaliās) could not

cure a moist Vlcer, in the Acorne, or Glance, with Epulotike medicines, that is with suche as doe make a cicatrize. He chose me of counsel, and when he hard of me ỳ parte required a more drying medicine, because it was of drier nature, he did forth with beleue me, but being of force constrained to vse some of our medicines, the vlcer was cured in fyf. daies, and it did well appere that the Phisitian reioyced, not so muche in the helth of the patient, as he was sorowfull he was trained vp in yll kind of doctrine, for the medicines vsed of vs whyche is made of Paper combust, cureth these kinde of vlcers, like as Dill and Gourdes, being combusted and strowed vpon the grieued parte, and vsed as before, and other like which in like sort doe vehemently dry, and if there be any suche vlcer, voyde of moysture, to such onely Aloes is a conuenyent medicine, it muste be sprinkled in, but dried and made into moste fine powder, and it doth also cure wel the vlcers of the fundament, with dry *Cadmia* washed in wine and dried, hathe the same vertue and *Litharge* is of like faculty, next in vertue is *Molibdena*, & *Pomphelix*, dothe lesse induce dolor than the rest, and is not to anye of them inferior. If the vlcers be moist, bothe the rinde of the Pine tree alone, and also *Lapis Hematites*, be very good, and if there be any depenesse, when as thou wylt rayse flesh, put to any of the forsaid medicines, so much *Mama*, as shall suffise to incarnate wythall, neyther dothe thys Methodiesse secte, knowe any of these, so muche as by dreaming, seing they suppose

pose that euery wound, in what part of the body so euer it be, require one curation, neither howe it behoueth to cure certayne woũds, as those whyche doe happen to *Abdomen*, of which in the Booke folowing we shall intreat, wyth all those whyche yet doe remaine.

FINIS.

THE SIXT Boke of Galen, called in Greke θεραπευτικον, and in Latine, *Methodus Medendi.*

¶ Theeffecte of the same.

1 The curation of the Nerues contused, and the tendones vulnerated.

2 The curation of vvoundes, vvhiche are in Peritoneum.

3 The curation of the invvarde vvoundes of Peritoneum, vvhich reach to Abdomen and Omentum.

4 The curation of the affects vvhich chaunce to the bones.

The fyrſt Chapiter.

Nothing dought, but that there be many, vnto whome I do seme *Prolix*, in that I haue hetherto set out, how by a methode one kinde of diſeaſe may be cured. it is truly meete, that they doe not ſo much impute the lēgth of them vnto me, as vnto theſe who little vnderſtanding ſuche things, as *Hippocrates* moſt truly hath wrytten, doe vniuſtly go about to reprehend them, who as I haue ſhewed, doe not knowe howe to cure rightly an vlcer, muche leſe then, that which is greater, and that one kinde of diſeaſe, in which an vlcer is nūbred. It ſkilleth not, whether you cal it ſolutiō of cōtynuitie, or vnitie, whych now is ſhewed, & the methode of curing it, in what member of the bodye ſo euer it be, keepeth the common Indications, which are takē of the affect, but thoſe that be taken of the partes, will haue other affects. When this happeneth in the fleſhy partes, it is called an vlcer, and hath Indication of curing, which is common to all affectes againſte nature, that is the affecte it ſelfe, whiche as it is an affecte, is to be taken away, by his cōtrary, as deuiſion by vnitiō, for the generation of this affect, conſiſteth in diuiſion of vnitie, and therfore in the bone, it is called a fracture, in Greke *Catagma*, in ꝟ nernous pannicles, *Spaſma*, in the muſcles. A ruptyon, whoſe differences, are before ſet out, yet to thys diſeaſe, when as it happeneth, in a vein, or arte-

rie,

rye, it hathe no proper name, but boroweth somtime the name of an vlcer, somtime of a wound, and somtime of a ruption, but we haue oftē said, that he ought not to be so carefull for the names, whose scope is to finde out ẏ knowledge of thinges. Therefore neglecting names, let vs rather hast hither, seing that helth to the patiēt, cometh not of exquisite impositiō of names, but through conuenient remedies, again, let vs cal to minde this most impudent *Thessalus*, which setting oute no method of curing an Vlcer, supposeth that he hath shewed them all, for very Idiots do know, that an hollow vlcer must be filled, and a symple wound adglutinated, yet dothe not the vulgare people know by what method he may finde medicines, wherwith that which is hollow maye be filled, or that which is symple may be adglutinated, and that is put out to be considered of ẏ Phisitian, in which one excelleth an other, for as we haue heretofore said, who that is exercised in the curatiue method, shall bothe find out remedyes, and also vse rightly such as are already inuented.

¶ *The .ij. Chapiter.*

And that we mai now set out any thing, that may henceforth agree, with that is before set oute, let vs faine one to come vnto vs, who hathe onlyc his skin pricked with a needle, if this man be suche a one, in whome vlcers will easely be healed, if thou let him goe to his accustomed labors without medicine, yea the member being also bare, he shall taste of no ill, but if he be suche

a one, in whome Ulcers wil hardly be cured, then the member will first ake, then haue a pulse, and also inflammation, but the *Emperike* shall learne the nature of the patient, by examining and questioning, we truly by such examination, vsing all these thynges whyche are found oute by experyence, and nothing the lesse by those signes, which we take of the natures of good and ill iuyse. And furthermore of those whiche be of quicke or dull feeling, moreouer of those whyche are burthened wyth fulnesse, or haue but little iuyse, being not ignoraunt, that he shalbe oppressed with inflammation, which is either *Plethorique*, or haue euyll iuyse, the Greekes call them *Cachochymei*, or is of quicke feeling, or vexed wyth some of these, or else wyth all, and that he that is contrarye shall feele no hurte, and we beholding these thyngs, wil not put to adglutenatiue. Such are many of their medicins, which are called *Enema*, & be presently applied to greene wounds, but a soft medicine and gentle, and that shal asswage dolor, but when as ther is a great deuision, there we must bēd our study ẏ the lips of ẏ woūd may be vnited and closed wō desiccatiues, & wher the deuision is made wō a nedle or stele, ther regard must chiefly be had, ẏ the part be not vexed wō inflamation, & hereof it is manifest, ẏ the indication of a greene wound set out of *Thessalus*, doth hetherto teach vs no more thā euery priuate person knoweth, for it is no great matter to know what behoueth to be done, being a thing naturally grafted in all men,

but

but to knowe how thou shalt performe it, that only dothe belong to Artistes: for if any shoulde build a ship, we all knowe, (yea being no shyp-wrightes,) in what place the thinges whych gouerne the ship, are to be placed, in what place the stame must be, and where the beke shuld stand, and all the rest, yet all these profit vs nothing, being ignorant how the shippe is to be builded. In like sort, he that goth about to build an house, is not ignoraunt, that the foundations of ẏ walles are first to be layd, neither that the walles set on these, or that are to be erected, ought to be directly right, neither that the rofe, must be sette on these walles, neither that the windowes, doores, and other partes of the house, must be accordingly placed, but what dothe these thinges help to ẏ building of a house, in so much as he being ignorāt in the arte of building, knoweth not how to builde it. Therfore it seemeth sufficient vnto *Thessalus*, of all other men moste sapient, touching an artificious knowledge, to vnderstande what ought to be done, but we haue shewed in these bookes before wrytten, that thys is but as a certayn beginning of those workes whiche are looked for, of the Artists, being no proper part of the Art, but such as is common to all men, for the first Indicatiōs in euery Arte, are naturally grafted in all men. Wherfore, if this be sufficient to make Artistes, what letteth but we may build ships, and make matter, and all men may reddilye, make shoes, & garmentes, and houses, & also to be *Architectistes*

Must

sitions and Rhetoricians, but it is not so neither is he a Philitian, that knoweth howe that there must be made natural vnion in the wounded part, but he which vnderstandeth with what things that may be done, although that this is not inough, if he knew not how to vse them, but he only is a Philitian, who knoweth all the way so farre, vntill he may attaine his desired scope. Therefore it happeneth to these methodlesse Disciples of *Thessalus*, that presuming great things aboue their might, they attaine not vnto those, which otherwise they might. For when one lately was wounded with a stile in the hand, in such sort, that all the skin being deuided, some of the sinewes vnder was pricked, a Sapient *Thessalian* in the beginning applied an emplaister, which he often vsed with good successe in great wounds, he thought (I suppose) that euery wound had one curation, but an inflammation following he applied a cataplasme, which is made of wheat flour, and so rotting the member, killed him within. vij. dayes. Neither can it be nūbred how many haue perished by conuulsion, happening into their wounded handes. Wherby if God will, this *Thessalian* sect may be kept, & euery grene vlcer is like to be healed, and that the partes affected geuing no indication. But the true method, is not as this methodlesse method of *Thessalus*, but euen now & that after so great Philitians, there may be found not only better medicines than haue bene, but also a vniuersall way of curing, for no man vsing

presently at ỳ beginning those medicynes which we haue inuẽted, fel into cõvulsion, for I truely noted wherof a nerue was, & howe there followeth of necessity greater dolor, than in other parts, because it hath sharpnesse of feling, and that also of force there followeth inflamatiõ, except one did assuage the dolor, & let the generation of inflamation. Therfore it semeth reasonable to me, that the woũd of ỳ skin be kept open, & wythout glutination, wherby ỳ matter may flow out of ỳ wound, & then to vnburthen the body of all superfluities, & chiefly to be carefull ỳ the wounded part be free from dolor, so I haue excogitated not a few medicines, which being applied to ỳ woũd, doth meruelously serue both vses, both to mitigate dolor, & to make way to the cõming out of the matter, & it shalbe more sure, if the skin be wider cut, & that the body be emptied, by bloud letting, if the patyent be strong. And if ỳ body be ful of ill humors, presently purge him, & warme water: (although it dothe much mitigate other inflammations,) it is moste hurtfull to wounded Nerues, seing their substaunce is made of a moister matter refrigerated and congeled, and all suche constitution is resolued, and dothe putrify by those things which doe bothe make hot and moist, therefore I kept those which wer thus wounded frõ warme water, iudging it meter to foment the place w̃ warme oyle, bycause that I haue also shewed, ỳ Oyle being applied cold, doth stop ỳ small pores, but if it be hot, it doth disgest. furthermore I sled

also crude oyle, called in greke *Omotriues*, and that which had an astringent faculty, and those which was most thin, as *Sabinum* which if it be .ij. yere old, is ỹ more profitable, for because ỹ which is old, doth more digest by euaporation more thã ỹ which is new, & how much elder it is, so much it is able to digest, but yet it doth les crasse dolor in medicins. All my hole scope was to haue their faculty attennated, & moderatly heting, & which might exicate without inducing of dolor, seing ỹ this only, could draw ỹ matter from the bottom, the parte being thereby, neither contracted, nor yet bitten. Truely, I first vsed turpentine & rosen bothe alone, and mixing with it also a little *Euphorbium*, I vsed it alone in childzen and women, and generally in soft bodies, but with *Euphorbiũ* in hard bodies: in like sort also *Propolis*, both alone and softening it also with *Euphorbium*, if it were more hard with some thin oyle. I vse also in hard bodies *Sagapenum*, mixing it with Oyle and turpẽtine, and after the like sort also I vse *Apoponax*, euen as I doe *Sagapenum*, also *Lachrima*, *Epreniaca*, is not vnprofitable if one make an emplaster of it in such sorte as we haue made with *Euphorbium*, but we haue not approued this by experience, as we haue done all the other, for it behoueth ỹ the inuention of remedies, which cometh frõ a true method, doth go before, & then experience, for the more certainty to follow thys, and we hope that by the same Methode, also *Sulphur*, which hathe not touched fier, nor is stony, but of thyn partes,

shall profyt him that is wounded in the nerue partes, mixing so much of it wyth thin oyle, as it come to the thicknesse of *Sardium*, or as you wold say rotten matter which commeth out of sore, and in strong and hard bodies, thou shalt profyt, if it be as thicke as hony, for that is also alowed by experience, we haue also excogitated, to apply to this wold washed lime, myxed with thicke Oyle, which if it were washed wyth the sea water, it would more profyt, it is best to wash it in the dogge daies, and if thou doest wash it .iij. or .iiij. times, the medicine is the better, but in what māner suche medicins are to be prepared, thou shalt vnderstand in our Commentaries, which we haue set out of the composition of medicines. And it is here sufficient for me, to shew that I haue inuēted both these, and many other medicines against the woundes of Nerues, seing that I neuer saw them vsed vnder any master, nether yet see them set out in any of the old bookes of curing, or in the bookes of the faculyes of the auncient Philitians, but I take indicatyons of the nature of thyngs, which I thinke to be the office of the Philitians, which vseth a Method. But this wonderfull *Thessalus*, when he neuer yet inuented one medicine, dothe affirme that euen now the matter of them to be knowen, but the matter of many medicines, whych we haue excogitated, is not only vnknowen to *Thessalus*, and the Philitians before his time, but vnto tholz which hath bene synce, vntill thys daye.

For

For I in times past being called vnto one, which was made rotten, of these methodicke *Thessalian* Phisitians, and beheld that he would apply that Cataplasme which is made of wheate meale, having no other medicine present, I asked of a certaine potter, neighbor to the patient, some lye, & by boiling in it barly meale, and not in Oyle, and water, as he did the Wheate meale, I applyed it. After which, in like sort ỳ meale of *Ervum* boiled, I applied it to the nerue, the inflammation being inflamed & rotten by the good cure of these *Thessalians*. I deliuered the patient from the same putrifaction. But of these woundes which putrifye with inflammation, we will largely dyspute in conuenient place of this worke, and that is now said, is sufficient for wounded nerues. And truly among those medicins which we haue told out, many doe vse that Emplaster which is made of *Euphorbium*, Ware, and molten Rosen, and so to make a composition therof, and some suppose it to be my inuention, but I made it so at the first, and paradventure some mixed with it *Flos Salis*, & such like things, which might alter the choller and not diminish the vertue of the medicine, but through ignorance one may adde such like things, that shall change the vertue of it. But we make it of Ware, Rosen, Turpentine, pitch and *Euphorbium*, putting in one part of Ware, of Turpentine, and pitch, of eche halfe a part, so that ỳ quantity of these two, may be more than ỳ ware, & you may mixe the one of these with the ware,

and also in the scarcenesse of Turpentine, you may aptly vse *Humidum pineam*, that is to say moyst *Perroseu*, and also to put into theis *Abietinam*, but *Strobilina*, is only mete for hard bodies, wherfore it is not to be mixt for soft bodies, therfore if thou doste mixe *Humidam resinam*, then that put in the *Euphorbion* beaten and cearsed, to the other being molten, let the waight of it be the .iij. parts of the spare, or a little more, when as thou determinest to make the medicine stronger, but if it be dry as *Fucta* is, then the *Euphorbion* desireth a little oyle, wherfore I beating it with oyle, and making it to the thicknesse of hony, or *Sordin*, (which is thick matter,) the other after the melting being cold, I doe mixe them stirring them together, also I often mixe in making the medicine so much water, as may quite evaper away, and be cõsumed in melting the mixed simples. But all this kinde doe most appertayne to the treatise of compounding medicines. Only it sufficeth as before we have done, to put for examples sake, a few we particularely shewing what the kinds of medicyns ought to be, for thou shalt finde in our worke, *De simplicibus medicamentis*, a copious matter of medicins, and you must prepare them, as I shewed in the worke of their compositions. Wherfore it is sufficient to have declared thus muche, and to passe forthe to other things. The curatyon of the wounded nerue doth require medicynes which may provoke a moist heat, and doe strongly dry, and that also by the substaunce of their making,

hath

hath power to attract, & is of thin partes: truely the curatiue methode, doth not only profyt to the inuention of medicines and diet, but also to the vse of these which are inuented, for like as before we haue declared, so nowe also we doe admyre, that he which goeth about to finde apt medicines for an vlcer, without a methode, cannot vse the least of them rightly. For he is able to cure by a certain method, who vnderstandeth how muche the application of the medicine, hath either dryed the affect, or made hot, or mitigated, or increased, for he only dothe know how to adde vnto those which he vsed at the firste, or to take away from them. For when one had applied at the fyrste to a wounded Nerue *Dia euphorbion*, or that he had luckily before made proofe of it, he shewed me how the third day that the wounded part had dolor & inflammation, marueling that the medicine did nothing profyt, I then asked the patiēt, whether the first day when the medicine was applied, he felt not a soft heat, as it were of the Sunne, and he denied to haue felt any suche thing. Then againe, I asked the Phisitian, how lōg he had that medicin by him prepared, and when he had cured wyth it, he answered, that he had it a yere, and had cured wyth it two children, and a yong man, and when I demaunded of the body of the yong mā: he affirmed that it was white, and soft, whē I hard these things, perceiuing that there lacked *Euphorbium*, for this yong mannes temperature, I demaund the Emplaster, and also *Euphorbium*,

and taking of hot hee, so much as I thought sufficient to mixe them together, I had him soften the medicine with his hands, and so beat the *Euphorbium* diligently, and these being done, I had him mixe them together, & I making somwhat hote, oile of Bayes, which was old, & foment therewyth the wounded part. And opening lightly the puncture which was close, I did put the medicen into the hole, and willed him to abstaine from meat. I had also the Phisitian, that when he did take it away at night, that he should vse the oyle in like sort as he had seene me. And these being observed, the day following the affected parte, was found void of dolor and inflammation. And all they that were present, vnderstode that to be most true, (that we often say) the medicin can do no great thing, except there be one, ỹ can rightly vse it. For the right vse is that, whiche proceedeth by the same Methode, which we haue often set out in the bookes going before. All the vse of medicines being referred vnto it, cold, moyst and dry: as vnto certaine rules, which Methode these Methodicke followers of *Thessalus*, are not able rightly to folow, neither yet *Erasistratus*, or anye other Phisitian, which hath not sought out the elements of bodies, or hath put out other things than those which we haue here comprehended.

The. iij. Chapiter.

BVt if the Nerue be not pricked but cutte, you muste consider in what sorte it is wounded.

Whether it be cut ouerthwart, or in length: & al so how much of it is deuided. Let vs first put for an exãple ẏ there is so great diuision of the skin, that the bare nerue doth appeare, and that thys nerue is cut in length, and not ouerthwart, thou shalt not apply to this nerue any of the rehearsed medicines, which are made of *Euphorbium* or sharpe medicines of like kinde. For ẏ bare nerue cannot now abide their force, as when the skyn was betwixt it, and the medicine. Therfore vse thou in this case washed lyme dissolued in much oyle, and also *Diapompholix*, is very profitable, dissolued in a great quantity of Oyle of Roses, and it shall be the better if bothe the Oile of Roses, & also the Oyle to be without salt, for all the scope of curing ẏ nerue being bare, is to exicate without biting, and truely there be fewe medicynes which can so worke. Therfore in thys case, in the summer let lime be washed in healthfull freshe water, let also the *Pompholix* be (as is aforesayde) washed, bycause it hath many other symples, which are not washed. For all medicines whych consist of metalles, ought to haue all these washed, if they shall exicate wythout mordicatyon. That is also an healthfull medicine, which is made of honny plaister wise, being made of the best honny, and this be resolued in Oyle of Roses, which in all respectes is the best, and voyd of salt. Yea and the waxe also which is put into such medicines, must be washed in like sorte. If thou puttest in any Turpentine, it behoueth that thou

washe

walsh it, and so much the sooner if thou put any o-
ther Turpentine in, for the sharp and biting *Sa-
nies* is washed, and purged away by all medicins
which thou dosse washe. But if he that is wound-
ed be strong in body, and void of superfluous ex-
crements, in him it is requisit to vse more strong
medicines. As I once did when as a yong man
studious in Philosophy, was wounded in ẏ brest,
hauing a good strong body, and burnt with the
sunne in the sommer season. The *Trochise* of *Polids*
dissolued in Hope, and afterward made warme,
being put ouer hot water, I applied it as a lyni-
ment. For that first of all we must haue regarde,
that nothing be cold which toucheth the wound.
For bycause ẏ affected part, is most sensible, & al-
so, ths chief of ẏ principall parts are continuall, &
of temperament cold: by which all occasions, ẏ is
greued is with cold, & sendeth also his griefe to ẏ
brain. But if it be of these ẏ come into ẏ muscles,
it causeth also convulsion. For we haue shewed
in our Anathomy, ẏ the muscles are the instru-
ments of voluntary motion, and the like convul-
sion shalde loked for, in the tẽdones; by the same
causes: but when as I had applied ẏ forsaid me-
dicine, to the wound of this yong man, & had co-
uered much of the parts aboue the wound, with
the same I did continually foment with hot oyle,
the partes about the arme pits, necke, and head:
& opening a vain. The first day I toke some blood
from him, and the fourth day this yong man also
was well, in so much as the vlcer loked wrinkled
small

small and shrunke together: notwithstanding I thought good to continue wᵗ the same medicines, until the.viij.day, after which day he was perfectly wel, truly you may foment this woūd wᵗ oyle, & chiefly as we haue said, whē it is cured, for oyle is of contrary nature to the *Trochisce*, & maketh the vlcer filthy, neither is there small differēce to apply Oyle to a bare Nerue, and where the skin couereth it. Therfore, the matter is to be wyped away from the wound with a probe, hauing soft lint rolled about it. You may if you will wet your lint in *Sapa*, least that thou touche the vlcer wyth dytherwith *Sapa*, that is *Sirium*, called also wyth vs, and in Asia *Hepsema*, therefore dipping thy lint in this, and after pressing it out, thou shalt mundify the Vlcer, and let thys *Sapa* be warme, the first daies chiefly, but if all thinges doe prosperously succede, thou may wette it also wythout daunger wyth sweete wine, for all sweete Wine is voide of all biting qualitye, such is the Wyne called *Thereum*, and *Scybelites*. And nexte these is, *Carpinum*, what wines so euer are sweete and yelowishe, suche is *Falerum* being vnprofitable, for all these are sharpe and vnmeasurable hot. And the Vlcer comming now to Cicatrize, wbyte and thinne Wine, and that whych wyll not abyde the myxture wyth Water, neither sweete smelling, is better than sweete Wine, and thou shalt eschewe the vse of Water to a woumded Nerue, & also a relaxing Cataplasme, next vnto ỳ vse of these *Trochisces*, is ỳ vse of *Diachalcites*, which

which we openly vse, this must be molten in Summer with oyle of Roses, but in winter with the Oyle of Quine, we haue described this medycine in the first booke of compounding medicines the *Pastilles* or *Trochisces*, or call them how you lyst of *Polyda*, are knowne to all men, which if you haue not, you may take the *Trochisce* of *Andro*, or *Pasio*, or else our owne, which is stronger than the rest. And we haue declared that to strong bodies, strong medicines are conuenient, as to tender bodies, gentle medicines: this right Methode haue Inuentors, and experience doth confirme it, but *Thessalus* with his Sophisties, sitting in his high throne, shall be had in reputation among brute people, as *Cercidas* sayth. While he confirmeth by his reasons, that there is one curation of great wounds, neither this to require any Indication to the nature of the partes, yet one of his great Clarkes in his learning hathe excogitated, a marueilous cure of wounded Nerues, for preseth he cutteth them asunder, giuing the wounded man no warning therof, although in this he goeth from his secte, for it had bene better to cut asunder the wounded muscles and arteries, and beines, or any other thing, but not the Nerue, for otherwise that thing which they flie, they are found to doe that they may take a contrary Indication, for the difference of the partes: but let vs leaue them, and intreat of a Nerue wounded ouerthwart, in which there is greater fear of conuulsion, inflamation comming of Feuers, which

are

are not cut, but those which pertayne to the cure of the vlcer, are like also to these. Yet it behoueth more largely to take away blonde, and vse more thinne diet, and to kepe him altogether quyet in a soft bed, and to foment largely with hot Oyle the armepits, necke, tendones, ligamentes and head, and if the wounded Nerue be in these, that are in the legges, like as we vsed Oile to ỹ armepittes, when the wound was in the hand, so in these the flankes are largely to be fomẽted wyth oyle, and so to ascend, by the hole spine, to ỹ neck, and head. And the contused Nerues, whereas the skin also is cõtused and wounded, require ỹ same medicines which is vsed in dryng ỹ wounds of the Nerues. But yet such medicines as may further draw and constringe or binde the partes diuided by contusion: but those which are contused wythout the like affect of the skin, ought to be fomented often with hot Oyle, which haue power to enapozate, and to haue like regard to ỹ whole body: as I saw this to happen, & did spedily cure it, fomenting it wyth Oyle, but haue often sene the Nerues, to be cõtused wyth the skin, and the wrestlers for the custome of the accident, being taught by vse, haue a Cataplasme made of *Oxi-well* and Beane floure, which truely is an helthy full medicine, but if dolor also commeth with cõtusion, it dothe behoue to put in molten pytche, and boyle them wel together, and so to apply the medicine hot, and if thou wylt make it more dryng, put in ỹ flour of *Eruum*, and if thou wilt haue

it

it yet more drying put in *Iris illyrica*, ỳ regard to be had to the whole body, it is cõmon to these, and ỳ Nerue be all cut, there resteth after no peryll of cõvulsion, but yet the part shalbe weake, it hath the same cure, that the other Vlcers haue, although the *Thessalians* know but one therfore we haue abundantly intreated of nerues, but how we shall cure the inflammation that commeth to them, we shall set out when as we shall intreate of *Phlegmone*.

The iiij. Chapiter.

SEeing that the ligaments (called in greke *Desmoi*) be of like kinde to the tendones, they can suffer the force of most vehement medycines, because they do not come to the braine, and be void also of feeling, for all the Nerues come either from the braine, or else from the mary in the spine of the backe, the tendones also as we haue shewed their substaunce, is compounded of the Nerue, and Ligament, they so farre forth spring from the braine, as they participate of the substance of the Nerue. But yet are lesse vexed with convulsion than the Nerues. But the ligaments forsothe, seeing they spring of the bone, those that are round, are like vnto Nerues, but differ from them much in hardnesse, yet in that they are white wythout blond, and not holowe, and deuided into Fibers, they are like ỳ Nerues and tendones, so that they which are ignorant in the Anathomy, when as they see the round ly-

ga-

gaments & tendones, they take them for Nerues and chiefiye they which vnderstand not that they are harder than the Nerues, but where they are hode, there they knowe them to differ from Nerues: But they cannot discerne them among them selues, but thou which knowst the natures of all their parts, and also their forme, & in what place they are, in ỳ whole body, and in what part of the body it happeneth a wounde to be made, thou dost presently vnderstand whether it be a Nerue that is wounded, or a ligament or Tendon. If the ligament wounded be suche one, as goeth frō bone to bone, it is chiefly without daūger, and that thou dryng it wyth all kinde of dessicatiues, shall not any thing hurt the patient, but if it goeth into the muscle, howe much it is lesse dangerous than in the nerue and Tendon, so much ỳ more it ought to be feared, if it be not rightly cured, and none of these can be broughte to passe, by a methode of these philitians, whych deny the Indication that is taken of the parte, to be profitable to the curation of Vlcers, neyther yet of suche as doe confesse this, if they be ignoraunt in the nature of euery part, which as we haue shewed, consisteth of the temperament of Elementes. But although these know no other thing: yet at the least they vnderstande that they are shewed of the constytutyon of the Instrumentall partes. *Thessalus* truelye and hys Dysciples are also verye ignorant herein, as if *Abdomen* were nowe presently wounded, so deepe, that

that some Intestine came forthe, they know no thing at all how it ought to be put in, and if *Omentum* fall out, whether it is to be cut away or not, or whether it is to be trussed up or no, or whether ꝑ wound must be stitched or not, or if it be stitched, in what wise it ought to be done, neither should we haue vnderstanded these things, if we had not learned by reason of the Anatomy, ꝑ nature of all the partes therein conteined, which truly to declare, is a thing necessary, not only for the better vnderstanding that shall followe: but also for probation, the skin is moste outwarde, vnder this, and is ended in a thin pannicle called *Membrana*, within the skin, as it was in the mid place there is a double neruous thinnesse of the muscles, whithe the Grecians call *Aponeurosin*, stretched out in maner of coates or membranes, many Anatomistes are ignorant, that they be two, when as they so cleane and ioyn together, in such wise, as it requireth labor to separate them, and also for that they are most thin: next these immediately followeth two right and fleshy muscles, which stretch from the brest to *Ossa pubis*, and all these rehersed, cleane and grow together, & that which is made of these, the Grecias which haue set out the way, when the stytching of *Abdomen* ought to be made, called *Gastrorraphias* named *Epigastrion*, that is to say *Abdomen*, that which is next these, is called *Peritoneon*, and they thoughte it to be one simple body, but falsly, seing that it is made of two bodies, bothe which are without

blood

bloud and Neruous, but one of these Neruous thin pannicles belongeth to those muscles, which goe ouerthwart: the other being very thin lyke a cobweb, is the true *Peritoneum:* and *Abdomen* is suche a like thinge in the middest of it selfe, the partes of it which are distant, and on bothe sides, as it were. iiij. fingers bredth, at the side euen frō the skin haue the oblike muscles, ẏ former which came from the brest, the next which ascend from ẏ Intestines, and after these muscles, that which is ouerthwart. Under which is *Peritoneum*, therefore there is lesse daunger in this place, than in the middest, seeing it hath no such thinne coate or pannicle, and that they call *Aponeurosis*, and that stitching may hardly be made in the middest, bycause that chiefly in this part, the Intestines gooth out, and may hardly be put in, and the muscles that did constrain and draw them, be ẏ right and fleshy muscles, which I saide came from the brest to *Os pubis:* therefore of force the Intestyne commeth out through two causes, as oft as any of these be wounded from the partes, whych are on the side, bycause that is gathered together, by the muscles, whiche are there from the myddle partes, bicause the muscle which should containe them, is not strong inough, and that the place is very apt for comming forth, and if the wound be greater, then of force, more Intestines muste fall out, and are more hardly put in againe. Furthermore, for a nother cause, small woundes are hard to be handled, for except that which cōmeth

out, be presently put in hys place againe, it is inflamed, and riseth in a tumor, so that it cannot be put in, by so strayght an hole, therefore in such wounds, the meane hole is lesse dangerous, and it is truely necessary to know these things: then it followeth next that we consider how one shall most conueniently hãdle these kind of woundes, for *Thessalus* precept, which thinketh these woũds to be glutinated wyth medicines called *Enema*, dothe serue so little to the purpose, that I thynke it more manifest ỹ it should be vnknowen to any hauing his wit: therfore first of all, seeing we must do that, that the Intestines which are fallen out, be put in againe into their place, secondly, that the wound be stitched, thirdly that thou apply a conuenient medecine, and last to regard that most worthy to be affected: go to now let vs speke of the first, seeing therefore there is as is sayde, three folde differẽce of these wounds in bignesse, let vs attempt to take of euery of them a proper Indication: admit ỹ in the beginnyng the woũd be so small, that the Intestine wbych fell oute being inflated, cannot againe be put in, whether or no in thys, is one of the two necessary, either to get out the inflacion, or to enlarge the wound, the first is better I suppose, if it may be done, and thou shalt doe this, no other way than by remouing the cause, wbych brought the inflacyon, but what cause is that, truely the refrigeratyon of the ayre ambient. Wherefore the cure must procede of heating things, therfore it shalbe conueni-

mengent to heat the Intestine wyth a hot spōge, put in hotte water, and after erpressed out, and in the meane time to prepare Auster wine, made hot, for that dothe more heat than water, and strengtheneth the Intestine, but if the inflacyon of the Intestine ceaseth not by this means, thou must cut so much of *Peritoneum*, as is inoughe to put in the Intestine conuenient instruments, for this inscision, are *Syringotomas*, (that is to say) such as serue ỹ inscision of fistulas. Knines, which are double edged, or haue sharpe poyntes, are to be refused: the conuenient placing of the patient, is when the wound is made in the lower part, if he lye vpwarde, and when it is in the vpper partes, if he lie backward, in bothe these one thing is to be regarded, that the Intestine whych is out, be not pressed of those that are wythin, and ỹ shall this way be done, as if the wound be in the right side, to bend the body to the contrary parte, if in the lefte, then to the right syde, in suche sorte, that the wounded parte, alway be higher than the rest, and this is profitable also, both in great and meane wounded, for that is a common aduyse in all: but the reposition of the Intestines into theyr place, when as they are fallen out in a great wounds, doth verely require a perfect minister, for he ought to compasse outwardlye, all the whole wounde wyth hys handes, and to presse inwardly, and to gather together, & to leaue the place bare, to him that stitcheth it, and also to compasse moderately that whych is

stitched, vntill all the wound be stitched: now we will next, teach the aptest way of stitching suche woundes in *Abdomen*, bycause it behoueth that *Abdomen*, do close and ioyne with *Peritoneum*: you must begin from the skin, and thrust the nædle, from without inward, and when as it hath gone through both the skin, and the muscle called *Rectum*, leauing that *Peritoneum* whiche is vnder it, thou shalt frō wythin, thrust thy nædle outward, by the rest of *Peritoneum*, and so by the rest of *Abdomen*, putting the nædle from wythin outwardly, and when it hath gone all through this again, this *Abdomen* is to be thrust through, from without inwardly, and when thou hast left that *Peritoneum* which is vnder, and come to the contrary part, thou shalt also thrust this through from within outwardly, and wyth all the *Abdomen*, that is next after this begin here againe, and stitching it wyth the *Peritoneum* of the contrary side, and againe putting it through the skin, next the nædle is to be put in that part inwardly, and stitchyng that *Abdomen*, wyth the contrary *Peritoneum*, and againe going through the skin, and thus agayne and again, til it be done & vntil the whole wound be stitched, the space betwirt the stitches ought to be most small, which pertaine to the keping fast of those parts, which be vnder, but this smalnesse is not sure inough to the strength of ỹ skin, and kæpe it from breaking, wherof is the spaces betwirt the stitches: wherfore eschuing ỹ excesse of both, let vs chose a meane betwirt both, and

this

this also is, as it were a common thyng, in all wounds, that is the substaunce of the thræde it selfe, wherwith we stitch, for that which is to hard, must of force teare the skin, that which is to soft, is presently broken, in like sort, if thou dost thrust thy nædle, through the edges of the woũd the rest of the skin, being most little, is constrayned to teare, when it is violently broughte together, but if thou goest farre from these, thou leauest much of the skin vnglutenated, & although these things be common to all wounds, yet they are especially, to be eschued in ỹ stitching of *Abdomen*, and the stitching of *Abdomen* ought to be done, this way rehearsed, for if any doe suppose that he may make *Peritoneum* to close wyth *Abdomen*, but it will scarcely growe wt̃ him, because it is neruous, or else as many vse, whych ioyne them together, that be naturally of affinitie, as *Peritoneum*, to *Peritoneum*, and *Abdomen*, to *Abdomen*, and that shalbe in this sort, it behoueth to begin, of the *Abdomen* next vs, and from wythout inwardly, to thrust a nædle through it only, and letting passe both sides of *Peritoneum*, of the contrary part, from without inwardly draw the nædle through both lippes, after put that backe again, and thrust it from wĩ outwardly, through the contrary *Abdomen*, this way differeth from ỹ comm̃ and vsuall stitching, which at once thrust the nædle through.iiij. sides, because it altogether hideth *Peritoneum*, vnder *Abdomen*. Now let vs speake of medecines, truely those ought to be

of the same matter that they are, which are named *Enema*, which we haue in the Bookes goyng before shewed, to vnite ꝯ wound of other partes: ligature outwardly, is chiefly here necessary: the last part of the curation in these, differeth muche from the other, for the space betwixt the flankes and arme pittes, ought to be wholy couered with soft woll dipt in Oyle moderately hotte, and yet more sure, if thou put in by a glisser into the Intestines some such like thing, and if any of the intestines be wounded, that which is outwardly to be done must be perfourmed in manner afore said: but that which is iniected must be Austere, and red Wine blond warme, and so muche the rather, if it be perced through to ꝯ inward parts. And the thicke Intestines are easilye to be cured, as on the contrariwyse, these that be thinne, be hard to be healed, yet *Ieiunium* is altogether incurable, bothe for the bignesse and multytude of the vessels, & also for that his coate is very thyn and neruous. Further, byeause this Intestine receyueth all the pure colour, and is next the lyuer of all the rest. And thou maist boldly cure the wounds of the stomacke, which are in the lower fleshy partes, for it may happen to take good successe, not only for that these partes are thicke, but also for that the medicines, which dos cure, doe easily rest in this place. But the woundes whych are in the mouth of it, and in *Gula*, enioy but only the medicines which touch them, in the going downe, and the sensiblenesse hynderyth also the

cure

cure of those, which are in the mouth of the stomacke. But it is easier to learne the way, which he vsed in curing of the wounds in the stomacke, than other deadly woundes, for I toke not in hād to wryte these workes, for that intent I would not any man should not reade *Hippocrates* bokes, but for that, he semeth to me first to vse a conuenient way, and yet not wholy to haue finished it, when as certaine things are not yet limyted, and we may finde other which are set forth of him obscurely and vnperfect: therefore I haue studied to open all those things clerely, and to make distinction, where they were smally deuided and to supply where as wanted. Therefore where as anye hath first of all exercised him selfe, in these our commentaries, let him apply hymself to the reading of *Hippocrates* bokes, and let him both reade his boke of vlcers, and also that which he wrote of mortall wounds, then truely he shall receyue great healpe, of these our bokes, and also shall vnderstand, that none of the Methoditian secte, which chalengeth to hym selfe, this glorious tytle, but in very deede, be furthest from a Method, can rightly cure an vlcer or wound, and also that none of the Emperickes, which thynke to exercise the art, little knowing the elements, or temperamentes, of the similer parts of man, for these know not the racionall cure of the similer partes of man, bycause they only take their Indications of the organick members, wherfore a few words hytherto vttered, agaynst these Methodicians of

those wounded, which happen in the stomache, we will conuert our stile to other thinges: *Peritoneum* being wounded, *Omentum* dothe presentlye fall out, whyche whether it be similer or no, Or of which it is made, or what action or vse it hathe, they doe not vnderstande: therefore it is worthe the trauell, to heare what they will doe, whereas that parte whiche is fallen oute of his place being swart and blacke, whether will they cut it of, or put it in agayne wythin *Peritoneum*? surely either they shall vnderstand altogether by experiẽce, what is to be done, or else take Indication of the nature of the part, but both these slieth from them, both ỹ knowledge which is ministred by experience whyle they extoll a methode, being the reuerend name of their secte, and that which is taken of the nature of ỹ part, for that they know not his substaunce, nor action nor vse of it while they abhorre ỹ Anathomy, as a thing vnprofitable, therefore they know not whether it be any of the partes necessary to lyfe, or else not necessary: although these are not the least to be knowen, nether whether through the affect of it, any of the principle members shall be molested: or otherwise also, whether any of the vessels or partes wythin it conteined, may kil the man by flure of bloud, neither whether ỹ which is blacke, being cutte away, that which is sound may be tied, whereby the flure of bloud may be eschued, or whether that may be to any daungerous, for that *Omentum*, euen at the first sight, seemeth

meth neruous, so that one know the nature of it perfectly he durst not for feare of conuulsion bind it: but synce these wōderful Methodicians, know not of these things, they cannot tell what is to be done when as *Omentum* is wared blacke: but I thinke we know, which vnderstand that the vse of it is not so great for man, and that his substāce is composed of the thin Pannicles, arteryes, and vaines: we will eschewe the flux of bloud, & will not feare by consent, that the Nerues shalbe affected, wherfore we will binde the part, that is aboue the blacke, and cut that away that is vnder the band, and will foresee that the endes of the band, hang in the lower end of the stitching of *Abdomen*, whereby we may easily take them forth when as they are throwen from the wound, cōming to suppuration.

The. v. Chapiter.

AND hetherto, it is aboundantly spoken of the other partes of the body, now therfore there remaineth to speake of the bones, when as to these also, ỹ disease of which we entreat doths happen, which we call solution of vnity or continuity, & when as this disease falleth to thys part, it hath a proper name gyuen to it, in Greke *Catagma*, very vsuall to them that can speake greke, for *Apagma* is the proper name vsed of Phisitiās, being out of vse to the common people, they vse thus to name it, when as the end of the bone in ỹ part, where it is to be ioyned wyth an other that

is

is broken, but of the fractures selues what parts so euer, of the broken bone are vtterly seperated, they say in Greke that they are named *Caulethon*, and it is euident that such deuision is ouerthwart, and an other diuision made more by the lengthe, in which the partes of the affected bone, be not altogether seperated asunder, but are cloue right forth, which kinde they accustomably do call *Schisducedon*. There want not some of the latter Phisitians, which so ambitiously interprete by proper names, all the differences of fractures, that they call some *Raphanidion*, that is made to the figure of a Reddish, not being satisfied with this talcke, to say that the bone is diuersly fractured, but *Hippocrates* was not of this minde, but as neare as he could, vsing the most accustomed names, refusing not to enterpreat by Oration, not only these differences of fractures, but also those which happe in the bones of the head, which if I had done also in euery affect, I should haue made this treatyse short. Howe for that he hath shewed the way of many which must be considered, but haue not be gon or defined, what is perticularly to be done: it is necessary, that we tary in them no longer than is meete, but repete briefly those which he hath set forth perfectly. And we will also adde demonstration to those, which he hath finally defended by reason, and we will define certain things which are left undefined, and place them in order which want order, and last of all, we will geue light to these things, which are obscure. But if I shall, in

euery

euery one adde his wordes, our booke shal be as long as a large commentary. And peraduenture some here will condempne our prolixitye, when as they shall complaine therof wythout cause: in the third and seuenth booke, in these it was necessary to adde manye places oute of *Hippocrates* booke, *De vulneribus*, whereby I might shew other Phisitians, what it is to wryte by a certain Methode, the curation of vleers & wounds: but hys doctrine set out in his booke of fractures, who is so dull, that wil not receiue it all, as clere, and most profitable, but if any man dothe say that he dothe a little maruel therat. To this manner of saying may most aptly be repeted, *Hos vnum atq; alterum*, permit to be sure.

Therefore it seemeth good time now, to shew the true Methode of curing of a fracture, wyth the nature of the thinges prescribed, takynge our beginning from hence: bycause there is solution of continuity, of the parts of the broke bone, their vnition is at the fore firste scope, whereto he must bend hym that wyll cure them: but if thys seeme impossyble to be done, bycause of the drynesse of the affected partes, there remayneth an other scope: That is, that they may be agglutinated, by the helpe of an other thyng, which thyng is a certaine humor, comming betwirt the endes of the broken bones, as it were a glewe, and so ioyneth them faste together, which if that be founde, not to be done, thou maist call the affecte vncurable: and that suche

an

an hard bone as is in yong men, ſtriplings, and men, and much more in old perſons, cānot grow together, I thinke it euident to all men, for truly that bone only will be united which is very ſoft ſuch are the bones in Infants, but ſome dothe greatly hope, that the partes of a broken bone ſeperated, may againe be agglutinated, and knyt by ſome other ſubſtaunce, or glue, comming betwixt. It is ſhewed, that euery part of the bodye, doth attract to him ſelfe, his owne and lyke nourifhment, which if it be true, then ſurely the conuenient nourifhment of the bones, is groſſer and more earthly than any other nourifhment, in the hole creature: ſo that it is not repugnant to reaſon, neither a thing impoſſible, that of thys ſame proper aliment, which aboundeth and groweth in the edges of the fracture, may by his comming betwixt the bones cloſe them together, for ſo it ſheweth, and experience conſenteth to that hope which reaſon doth geue: therfore it is henceforth to be conſidered by what meanes this thing that groweth in the fractures, how much, and what manner a one, may comfort. For it is euidēt that we require not what manner a one, but ſuch one as obſerueth in both a mediocrity: wherfore, this ſimentry, both in quality and quātity, being fōūd out, furthermore it is requiſite to ſeke out by reſō whether we may attain to thē both or not: but ꝑ time whē this ſhalbe done, is no leſſe neceſſary to be ſought out, whether preſētly as the fracture is made, ſhall we make bnition, as in woundes,

or

or that this be not a time conuenient, but a more apter must be found, surely thou being instructed, by the nature of the thing, maist finde out this as well as all other. Therfore what is the nature of the thing? Forsothe the broken bone comprehended vnder some of ẏ rehearsed differẽces of fractures: goe to now, let vs see whether any thing may be taken of euery difference whych serueth to the curation, beginning with that fracture which is made ouerthwart, named *Cauledon*, the partes of the broken bone, doe here so lie, one besides another, that they laye not directlye euen, wherfore it is manifest, that first they be brought directly euen, to that ende they maye the better growe together, then to doe some of the things that followe: truely that shall followe if one vsing the example of the whole parte, dothe draw the bones that are asunder, to the contrary part, of which is taken most sure Indication, of the transposition of them. For truely, it may happen that the transposition of the member shall be made forward, backward into this and that part. For it is meete, that whatsoeuer are backward, be brought forward, and yet neuerthelesse, the other part of the broken bone, is to be moderately thrust to the contrary: Contrariwise, that whych is forward, is to be deduced backwarde, and the other part by little and little, to be brought forward. In like sort the cõsideration of those which are wrested to the right side, is if they be brought to the left side, and againe those which are in the

left

left side, if they be changed to the right side, alwaies drawing the other part, moderatly to the cõtrary: but there is no smal danger, least in bringing the partes, by contrary motion, some of the shiuers, which sticke out, be broken, neyther are both the endes euen as those which are sawed asunder, and if they be broken, the ends of the broken bone, cannot exactlye be ioyned, and that for two causes, for if the peces fall betwyxte the two parts, they let the partes to touch, whych are ioyned right, or if any fragment falleth outwardly, neither so shall there be perfect coniunction of the bones, which thou hast framed in suche wyse, as they shalbe like their first vnion, for ỹ only happeneth when the shiuers of the bones, be put again in their owen places. And if they being broken be perish, ther must of force be a void space, betwixt the bones vnited togyther, in which *Sanies* being collected, and in space putrifying, dothe corrupt also the hole member. And for these causes, the bones which are asunder, ought to be drawen ryght out, and thys cannot well be done, except first they be stretched backward, the Greekes call it *Antithasis*, therfore it behoueth to make thys *Antithasis* of bones, either wyth thy hands, if the member be lyttle, or wyth bandes put about the member, or else wyth such instruments, as *Hyppocrates* hath taught, and when as they haue inough drawne backe, yt that they be out of dout, least they in bringing togyther shuld touch themselues, then put them right and loosen ỹ bandes,

and

and let the muſcles of the partes to be in one, and in the meane whyle helpe thou wyth thy handes, and if any thing doth leape vp, amende and fayme it, and next this, whereto thou muſt bend, is that the member dothe remayne vnmoued, leaſt any of the partes whych thou haſte placed, be moued, for ſo of force they muſt againe ſeparate. And if thou commit it to the patient, that he loke to the quiet reſt of the member, peraduenture waking, he wil regard it. But ſleeping ſurely he wil moue it, but that the bones formed may kepe their ſituation, not only the man ſleping, but ſitting and riſing: when the bed is made, it behoueth to binde the fracture, wyth a ſafe ligature, which may exactly kepe the partes of the broken bone together. But for that, loſe lygature ſuffereth the bones to moue, that which is to ſtraight by compreſſing, dothe bring dolor, let vs geue dilygent hæde, that eſchuing bothe diſcommodityes, we maye enioy bothe commodities, whych we ſhall doe, if we eſchue extremitye, ſo that we ſhall not make the lygature ſo ſtraight, that it compreſſeth, neither yet ſo eaſy, that it be loſe, and if euery member were of equall thyckneſſe, then the brodeſt rouler were moſt commodious, becauſe it ſhould embrace all the broken bone of euery part equally, and continently. But ſeing it is not ſo, although to the breſt thou vſeſt a moſt brode roller, ỹ canſt not ſo doe in the ioyntes, and necke, but in ſuch,

a narrow roller is better, for that it wil not wrinkle, & that it toucheth the skin of the whole member, about whiche it is put, but if it holdeth the fracture wyth a few fouldes, it is not wythout danger. Therfore how much surenesse wãteth, through the narrownesse, so much must be added by oftẽ rolling about, and by deducing it toward the sound partes, but seing all rollings whych do constipate and coarct ẏ flesh wythout dolor, hath that property to presse the humors out of ẏ parts, where they are first put on. And dothe put & fire them in those, in which they end, I thinke it resonable to begin the ligature vpon the fracture self, and so to proceede, vnto the rest of the members, for he that doth otherwise, putteth the bloud to the affected part, but if he begin vpon the hurt part, and endeth in that which is hole, suche lygature shall not only be voide of hurt in these, which we haue said, but be also profitable, for ẏ it suffereth no inflamation to arise about the fracture: of which principally regard must be had, & it is to be feared, least great inflammations follow, both of the stretching into the contrary part, which we vse in forming rightly the member, & also that the causes which make the fracture, doe first hurt the flesh, inuesting the bones by constipation, and contusion, neither meruail I, if some such thing, like an inflammation happeneth, to the portion of the bones, when as such as are not rightly cured, are manifestly seene to be more moyst, than nature requireth, where we se a

wound

wound wyth a broken bone, neither commeth *Caries* of ẏ bone, in greke named *Sphacelus*, any other way, which is corruptiō of ẏ whole substāce of the bone. Therfore thou shalt not be negligēt, but expell thou all the superfluous moisture, frō the parts which are about the fracture. Therfore thou maist begin vpō the affected part, and bring the roller about twise or thrise, and proceede then toward that which is sound: for verily he ẏ thus doth rol, shall defēd the flux of bloud to come frō the whole parts, to those which are affected, and doth also put out from hence, that which is here already collected. Seing then that there are two parts, which may both receiue any thing of the affected part, and also send vnto it. Forsothe they which lye vpon it, are most redy vnto both, aswel for the multitude, as also greatnesse. But the extreme parts for the contrary cause, can receyue or send but little, neither can minister much, eyther to the affected parts, either receiue of thē againe. Wherfore when as *Hippocrates* made the first .ij. ligatures; with the first he did both expell, ẏ was in the affected part, to those ẏ are aboue, and also doth expel ẏ which floweth from them wͤ the roller. For wyth the first rollings about, which he doth make vpon the fracture, and by deducyng it to the lower part, he thrust some matter thither, & letteth ẏ none shall flow from thence. The rest of all the inuoluings, with which he will haue the roller to go from the lower parts vpward, ẏ they may in the same place wͤ the first, both repell to ẏ

higher parts, & also preserue flux from these: for the .y. first rollers do defend & strengthen the fracture, neither suffer they inflamation to arise. Notwithstanding, these alone are not sufficient to both these vses, so ỹ *Hippocrates* did deuyse for their defence a remedy, ỹ splents be applied with the last rollers, which might also strēgthen these: & he commaūdeth to vse some one medicin, which is against inflamation, least there should follow inflamation, such a medecine is *Ceratum humidum*. Therfore all these are inuēted (as we haue sayd) by reson, & also the figure of repolition, & this also hath a two fold indication, the first dependeth of the cōmon knowledge only, ỹ other whych is taken of the naturall constitution of the mēbers to be cured: ỹ first indication sheweth ỹ such figure is to be chiefly chosen, which is most fre from dolor & griefe, so ỹ there follow no inflamatiō to the part, and ỹ the patient be best able to remain longest in this without mouing. The second indication which is taken of nature, willeth ỹ the arteries, veines, nerues and muscles, be most rightly placed. And these indications doe agree, for the rightest figure of every part, is free from dolor, & that which of the rest is most fre frō dolor, is most naturall to the part, for to ỹ arme, ỹ figure which is cōmenly in Greke *Eggonios*, for the leg, that which is somewhat lesse stretched out: Furthermore, not only the naturall habit is profitable to euery mēber, not only in auoiding of dolor, but all the custome seemeth much to profit: and thys

is

is the way of finding out the figure, in which the
meber is to be kept, which also differeth not in se-
king out the figure, vsed in extending the parts a
sunder, called in greke *Diatasis*, and also when the
partes of the broken bone, are brought into theyr
naturall place: for it is cõuenient ẏ both thou dost
extend ẏ member in the most right forme, & that
which is furdest frõ dolor, and also ẏ thou formest
it into his naturall habit, & much more that thou
roll it in ẏ same figure, & also placing it to rest: for
the mouing therof dothe not only prouoke dolor,
but also doth wrest the bones, by mouing the mẽ-
ber being in one figure, & to chãge it to another,
for except I haue forgotten those precepts which
we haue wrytte in our bokes *De musculorũ motib*',
it is necessary, ẏ wheras ẏ figure is altered, there
same of ẏ muscles to be strained, and to be made
round as they were contracted, & other to be lose
and relaxed. Therfore of force where they are ex-
tended, there they are compressed of the roller, &
by the compression, do suffer paine and dolor. And
where there is no extention, there the ligature is
lose & slacke, and so the fracture wanteth his stay:
& for bycause of all these, we must study that we
doe both extend, and forme the member, and al-
so roll and repose the member to reaste vnder
one, & the self same figure, and there is no precept
left vnset out, which belongeth to ẏ first worke,
in fractures. Thou shalt (as *Hippocrates* cõmaun-
deth) lose the roller the third day, least ther shuld
arise dolor & itching in ẏ member, vnaccustomed

to be so couered, & also that the perspiratiō of that whych is now fixed in the member be not letted, by whose occasion there doth not only fall therto, an vnhappy itch, but also the skin to be vlcerate & coroded, with ẏ sharpnesse of *Sanies*: wherfore we must poure in so much of tēperat water, as shalbe sufficiēt to take away this *Sanies*. And if thou wilt again, do as it is aforesaid, thou oughtest to do it the .vij. day. All things now are apparent, so that nothing hindreth, being free frō inflamatiō, & somwhat gētler, than for naturall cōstitution. Then it shalbe lawful to apply splents, and rol it more wider asunder, for it was not wout dāger, to vse splents before the inflammation was past. But now when as it is ceased, & that neede is to strengthen ẏ fracture, surely you shall vse them wt much commodity. And you may also let ẏ rollers remain longer time, ẏ parts hauyng no nede to expel *Sanies*: furthermore *Callus* in greke or *Poron*, shal so luckly folow, whē it behoueth to ẏ generation of it, (as it is afore declared) some of the propre norishment of the bone to be gathered together & grow. Therfore this is now to be cōsumed away frō the lips of the fracture, or else to be euapored, for else truely it shall make solution of continuity, neither shalt ẏ let it slip, so long tyme that thou knowest not, how ẏ fracture goeth forward: for we haue often sene that when ẏ bones were vehemently dried, *Callus* hardly did grow. Wherfore it is meete to pour vpon these a lyttle warme water, the third or fourth day, leauing

when

whē as the flesh riseth in a red tumor, & we must leaue herein, before it beginneth to asswage. Cōtrarywise when as we will degest any thing, we shall not leaue of, before all ẏ tumor be vanished which sprong of ẏ perfusion: and wheras ẏ aboūdant moisture is, and let that *Callus* dothe not better grow, there we shal go about wͭ conueniēt ligature to exicate, as is before said, and wͭ perfusion of water, which must be altogether little, or much: for it shalbe but little, whē it ceaseth, & before any thing floweth to it: & the humors which be about be degested, and dothe dissolue those which are depe fixed, For it is expediēt so to lose & dissolue these, which are to be expeld by rolling: for a great deale of water dothe more degest than attract. Surely it is euident, that in that ligature which doth expel, the ends of the rols are lesse to be coarcted, but wheras we must nourish, ther ẏ ends must be straiter, and the other inuoluings more lose. Now seing we haue foūd out not only what time we must help ẏ generation of *Callus*, but also by what manner, now ther resteth, to set out the vniuersal order of diet. For in the begynning, they ought to vse most thin diet, as we wil proue when we take in hād the proper curatyon of inflamations. Furthermore, we wil declare ẏ somtime it shalbe expedient to let bloud, & also to purge, but what time *Callus* is ingendered, ẏ body is to be nourished with good iuyse, which may much nourish, of which there accustometh to follow, not only good iuise, but ẏ which is also tough

of which principally *Callus* is made: for feing that it cannot grow of a serous and thin moisture, and that it can spedely grow, of that which is grosse & brickle, & void of fatnesse, but yet in time waxeth dry, it is made friable, and apt to breake. The bignesse of *Callus* shalbe such, as it were a safe bād to the bones, and yet not compresse ẏ muscles, for that *Callus* which is to little, is not sufficiēt for the bones, & that which is to great, bringeth dolor to the muscles: so that diligent hede must be had to encrease it, if it groweth to litle, and to let it if ẏ it doth increase to much. And thou shalt do these both by the quantity of the perfusion, & also quality and quantity of meates, and also the faculties of medicins, which are to it outwardly applied, but we haue before spoken of perfusion and ordre of diet of medicines, & such as haue an emplastike substāce, & do moderatly heat, they doe both bring forth *Callus*, & also increseth them. But such medicines as haue a degestiue faculty, doe deminishe those *Callus* which are nowe great, but if ẏ studiest, that neither *Callus*, shalbe encreased, or demynished, but art content to let it grow further, vse thou some of those medicines, which are applyed to grene woūds, which bicause they do moderatly dry, they cause *Callus* moderatly to coagulate & grow: and this is sufficient touching ouerthwart fractures: Nowe of those ẏ are in length, the cure is in all poynts as the other, but yet the ligature must be straiter made in the fractured place, and that which is asunder, muste be inwardly thrust

to

the whole which are diuerſly fractured, & chiefly with a wound, as it dothe commonly happen to theſe. *Hippocrates* willeth that ſplẽts bowed like a ſawe, & dipped intred & auſter wine, chiefly in ſommer be put about it. ¶ Or if any doth vſe either oyle, or Serot, they doe putrify, becauſe the affect being greater than ỹ reſt, doe more dry than they require to be dried. And let all the medicines as he commaũdeth be drying, but yet conſidering the meane of excication, he willeth ſuche medicines to be of the kinde of *Enema*. But if any ſhal at ỹ beginning vſe an *Enemon* medicine, let it be ſuch a one as is apt to be poured in, & all other things are to be done after his precepts, not only in theſe reherſed, but alſo if the bare bone requireth to be cut wyth a ſawe, or that ỹ ſhalt take away ſome fragument, or ỹ it behoueth to miniſter to nature expelling it, what ſo euer *Hippocrates* doubted of thoſe inſtrumẽts which the legs are to be laid in, called *Solenas*, whether they are to be vſed or not, all mẽ do know that I iudge the reaſons laudable, & *Gloſſocomum* which is inuented of ỹ latter phiſitians, we do accõpt it, as worthy of praiſe, as any other, and do vſe it, when, in the time of ingẽdering fleſh. Yet it ſemeth that *Hippocrates* knew not that, although otherwiſe he was not negligent in excogitating inſtruments which ſhould be profitable, but the inſtrument in whiche the legges are placed, was rightly deuiſed of them, that by one artiſtræ which was placed in the ende of the Inſtrument at the lower parte, cauſed by a double extenſion, a contrary indeuor to the whole mẽber, and the one of them which extendeth the mẽber right out, is called

in Greke *Entigporas*, the other which extendeth it self vpward, and after backward, is called translatiue, in Greke *Metaleptice*, bothe are done by bands or cordes, and that band is most aptest to this vse, that hath .ij. endes: for this being put about the mēber, ỹ armes being put about ỹ arsiltre of it, maketh the first extēsion called *Entigporos*, & when as the band is put about the parts of the broken member, it maketh the trāslatiue extension called *Metaleptice*, the armes of him being moued, first vpward, & after backward, for these are also to be put about ỹ arsiltre. Furthermore ỹ armes wyth the bands being put about, & as it were bowed, ỹ extension whych is made frō the hyer parts to ỹ lower, ought to be done by the pulley or vice, which are placed in the sides of *Glottocomon*, ỹ maist call thys instrument *Solena* wt this adiection, *Solena Mechanicum* or *Glottocomon*, *Mechanicum*, but we shall more largely speake of instrumēts, when we set out ỹ cure of luxatiōs, where also we wil no lesse speake of ỹ variety of lygatures, which are to be put about: now seing I haue made mention of *Solena mechanicum*, which doth much profit the legge, but when it is reposed, and otherwise put, or when as the patient chaungeth his bed, or goeth to ỹ stole, it shalbe good, bycause nothing shall want to the treatise hereof, to commend much *Glottocomon*. Of whiche they make the one side, & also the table in which they place the foote, to be moueable, for that it may serue to the bignesse of euery mēber. And thys shalbe sufficient to vnderstand of the other fractures, wyth these which *Hippocrates* hath commaunded.

The

The.vi.Chapiter.

Hippocrates truely hath wrytten a whole Booke of those woundes which happen in the heade, in which he hath set out all things, which herein are to be done: & we hauing finished this worke, wyl goe about to explicate his works at this preset. Truely for that in these cõmentaries, we haue added more than that he hath spoken, and defined that he left vndefined. It behoueth that we speake first of ỹ hollow cutting instruments, called *Gnelifcus*, next of *Phacotus*, after of the narrow cutting knines, and last that we intreat of the vse of medicines, therfore there are some fractures of *Cranium*, which commeth to the secõd table, called *Diploen*, some to the inward part of ỹ bones some are simple fractures, some are contusions, and some ỹ markes of those, whervñ the strype was made remain the simple fractures, which come to ỹ second table, those nede the narrow cutting knines, before spoken of. It is requisite both to haue many of them, and also differing in bignesse, least that should want which is most apt for the purpose, and the bone affected, being made bare, as the manner is, you shall first vse ỹ brodest knife, next an other which is narower, and so the rest orderly, vntill you come to the narowest, and this is to be vsed in the second tables. Afterward both this, and so to ỹ end, it must be cured wyth dryng medicines, which for that cause are called *Cephalica*, and those are made of *Iris iliriaca*, and meale of *Eruum*, and *Manna*, and *Aristolochia*, and the rynde of the rote of *Panax*, and to conclude all such medicines, as mundify wythout corrosion, for the generation of flesh,

flesh, is the worke of natures selfe, & there the patyent in that behalfe hath no nede of the arte of medicine, and that the flesh which doth ingender may close, and cleue about to euery part of the bone: ỹ shall chiefly follow, if there be no filthinesse vpon it, neither yet any ovle or fatnesse therfore this one thing, which the Phisitians helpe to the production of flesh in the hurt patients, that all the place be dry, & euery part of the affected bone pure, & all these are common of all fractures, when as the flesh beginneth to grow of ỹ fractures which come to the coates of the braine, if it be only a simple fracture, the narrow knues before remembred must be vsed, but if the fracture be w̄ contusion, that which is contused must be cut out, first perfing it through with *Teribles*, or *Trappons*, and after with knives, or at the beginning with *Cyliscos*, as nede doth require. But that which is done with *Teribles* is dangerous, because while they more boldly vse it, they do often hurt *Dura mater*, which is next the bone. Also that which is done by *Ciclyscos* is not without fault, when that it doth immoderatly shake that which requireth rest. Therfore it liketh me best, if the fractures be great, & the bones fractured vehemently, to vse *Ciclyscos*, for with a small incision, thou maist make space with lenticuler *Exciscories*: & if the bones be sure, and firme, they must be perced through with a *Terible*. And certaine because they should not erre, haue deuised suche *Teribles*, as cannot sincke downe, and for that cause are named *Abaptista*, there goeth round about a circle, a little standing out somewhat aboue the sharpe end of the *Terible*. Truely it is conue-

nient

uenient to haue many suche *Terribles*, seruing to the thicknesse of euery *Cranium*, for to a thicker *Cranium* a longer *Terrible* is cōuenient, I call it so, whose space from the poynt of the *Terrible*, & the circle extant compassing it, is longer, & to a thinner *Cranium* a shorter *Terrible*: & this also is that which hath a lesse space betwixt the poynte and the ring that goeth about. And truely whether I shall call these more daungerous or surer thā the other: but they vse those that are called *Chœnicidas*, but vse thou wͭ good successe *Cicliscos*, if thou be not vnskilfull of those things which may deceiue thee, neither yet more fearfull than neadeth, first those that are broder, then those which are narower, vntill thou come to *Dura mater*. But that bone which must be cut out, is not to be made bare round about, with ẏ *Ciclisce*, but on that parte chiefly where the fracture is most greuous, for besides other the pannicle selfe, dothe most spedely seperate from the bones, that are vehemētly affected, so that there is no feare of touching that which is already seperated, for if thou hast once made one part bare, and settest thy knife, which hath in the end a blont and light forme of a lentle, which is like a pease, and the edge erected in length, when as you haue set the brode part of the lentle vpon the panicle, strike it wͭ a mallet, & so then thou shalt deuide *Cranium*, for doing thus, all things come to passe as we would haue them: for one cānot wound the pannicle, yea though he did it slipping, touchyng it only wyth the brode parte of the lentle, whiche if it dothe anye where cleaue to *Cranium* the roundnesse of the lentle dothe without daunger take

that

that away, for the instrument selfe called lentle, cutting *Cranium*, followeth at his backe it going before, so that thou shalt not finde out an other way of percing, which shall be lesse daunger, or yet more spedy. For I wilt chiefly praise this in most behement fractures, which many of the latter Phillitians doe call *Eupei somata*, and *Camaroseis Eupei somata*, are when in the middest they indeuor or to take a pece of the bone forthe, the coate, or *membrana*, remaining bare, *Camaromata* which haue the same part eralted, wherwyth he did take away the fractured bones from the parte affected, are such as most spedely cut an hole out, whis as the end of the Instrument called lentle, doth easily enter in: and those which are farre gone from the naturall habite, we shall prepare, wyth an instrumit ealb *Ostagran*. Some of the bones which are behemētly crulhed, being lyfted vp and turned in that part chiefly, that we may put in the instrumēt called lentle, which done, all things after that nedeth, followe wyth security and spedinesse, that thou maist almost reherse that famous saying, in which all things are well, *Dimidium facti, qui bene cæpit habet*: for is, he which hath begō a thing wel, hath halfe brought it to passe, for here thou hast not the halfe of the whole, but rather the whole, or else but little lesse, when as thou hast put in the instrument called a lentle. And this is the best manual tract aon, of fractures in *Cranio*, called *Chirurgia*. Now I will here after shew how much of that is to be cut away that is affected, that which is behemently fractured is to be all taken away, and if certaine fragments come out further from it, as

somtime

sometime it is sene to happen, it is not expedient to follow these to the end, being assured that hurt or damage shall follow to them that haue it, if all other things be rightly done, we doing so not once or twice, but often haue had our desire. And the Indication of doing things is here also taken of the nature of the affected partes, for the ligature which in other fractures, reason hath found out, to kepe backe inflammations: thou canst not vse to the head. Therefore thou canst not stay that which floweth, neither expulse out of the affected partes, that is in them contained, without which remedies none of the other bones, can be conserued sound. For imagin that in the arme, ỹ bone is broken vnto the marow, and that none afterward did binde it as becommeth a fracture, it must followe necessarily, that not only the matter which is gathered outwardly, vnder the skin and muscles, but also which is in ỹ marrow, doth both first, and principally, corrupt the marowes selfe, and also wyth it the hole bone. Seing that whē all things are rightly don, this dothe sometime chaūce. How then may not such things happen to the head, seing that it cannot haue the ligature which is due to fractures, and also the matter sinketh downe in such sort, as all lyeth vppon the coate, or pānicle in other fractures when it is wel rolled, it is so farre that it suffereth no superfluous moisture to be gathered in the affected bone, that it maketh the member leaner than for his natural constitution. The way that is excogitated by ligature, cannot both so exacte the fractured bone & the partes about it, that they shall neither be inflamed or yelde

any

any matter, neither is there any medicine, which other partes can wythout ligature, as we haue seen kepe the fractured bone dry, and free from superfluities. Wherfore we had nede first to make bare some part of the fracture, whereby we may mundifie and wipe away the *Sanies* from the coate, and when the time of inflammation is past, and all is cleanly dry, the to incarnate and cicatrize the place. But talke is not here naked, and void of matter, as the Sophister which knoweth not the workes of the arte, doe demaund why the fractures of the head hath no *Callus*, they haue o good sirs a *Callus*, and you be so mad yᵗ you doe assigne causes of that, which are not as though they were: we in times past did see ỹ bone of the fore part of the head broken, which nert followeth, this is called *Os temporis*, in which it happeneth, that the commissures is ioyned as it were like skales, in it there was most long and manifest fractures, which I nothing touching, but cutting out the bone of the fore part of the head, did cure the man, that he now hathe liued many yeares, but if I had in like sort let alone the bone of the fore parte of the head, the coate under it would sure haue putrified, then the fractures to haue ingendered *Callus*, for if no *Sanies* shoulde flowe inwardly from the affected partes, it shoulde haue bene needelesse to haue cut out the bone: therfore they (as their manner is) doe trifle, for I truly in an other hauing the like fracture, did thinke to let the higher bone alone, & to take out ỹ which was in the sides, wherby the *Sanies* might flowe out. But when I did marke both the thicknesse and harnesse of the bone,

I did iudge it better to take out the bone, than for re-
gard of the sure to smite vehemently the braine, and
I also thought that it might happen, that if there wer
a great hole in the side, ỳ the braine might perchance
come in this part. Further, there and that not in one
place is in ỳ sides a springing of Nerues, and ỳ of no
small quantity, when as in the high bones of the hed,
there never springeth the least Nerue of all, and I
being by these things warned, did abstaine from ta-
king out the bone, that was in the side of the head,
and it euer had *Callus*, and if it wer rightly cured, and
nowe truelye there resteth that we seke out what
is our principall scope of all, both medicines, and eke
of all our diligence, when as the bone is perforated,
whether that which is most delicate, and aunswera-
ble to the pleasure of the patient, which now ỳ most
part vse, or else that which is hereto repugnant, ỳ is,
ỳ which is done by most vehemẽt ericatiue medicins
which *Meges Sidonius* doth praise, & a certain citezen of
ours, doth alwais vse in so much ỳ he forthwõ applied
to the bare coat or pãnicle, an Emplaster called *Isen*, &
vpõ this outwardly *Cecinell*, truely this old man was
sufficietly exercised in this part of ỳ art, but I did ne-
uer se any other vse them, neither yet durst I do so.
Notwõstanding I can thus much witnesse wõ *Ende-
mus*, for that was the old mannes name, they rather
escaped which were of him cured, than of those who
vsed delicate medicines, and I had also gone about to
try the like way of curing, if I had cõtinually remay-
ned in *Asia*, but seing I haue bid at Rome, I doe fol-
low the manner of the city, committing the greatest

part

part of suche workes, to those whome they call Chirurgias. But iudging the nature of the things selfe, I conceiue that suche certaine determination, to be confirmed by our experience. The auditory conduit which stretcheth not only vnto *Dura mater*, but also toucheth the Nerue, which goeth from it to the braine: this although it be so near, doth abide as it is vnto most vehement medicines. Therefore it is no maruel if after the perforation of *Cranium*, *Dura mater*, before it is much moiſted with inflammation, doth desire most strong medicines: hauing naturally, as it were a dry substaunce.

FINIS.

THOMAS GAILLE
vnto the frindly reader.

IT is requisite for euery one, that vseth this art of medicine, in the curation of diseases or sickneses, not only to know the deuisions, and natures of the same, but also, to know the names, by meanes wherof, euery on of the same, may be knowen from an other, and chifly in this part, for the better vnderstanding of tumors against nature, wherin Galen hath taken greate peines, not only in ther trew deuisions, but also gethering to gether, their most apt, and auntient names, geuen vnto them by the olde writters. And if any names did lacke for suche sickneses, as reygned in his dayes, he did deuise most apt and conuenient names for the same. Aristotle sayeth, who soeuer is ignorant in the termes of his art, that he is ignoraunt in the whole arte. Therfore it is necessary for those that professeth so noble an art, as Chirurgery is, not only to know the names of sickneses, & diseases, but the name of euery particuler medicament, as well simple, as cõpound. And also to knowe all other strange tearmes, aperteinynge to this art. Vvherfore: Galen in this booke of tumors against nature, hath taken

greate peines, not only in ſetting forth of their names, but of their treu deuiſions, natures, and diſpoſitions, with their figures, formes, and humors, by which they do growe, and are meinteined, without which knowledge no Chirurgion can eyther rightly cure, eyther els, vnderſtande the nature of thoſe thinges, which he doth take in hande. Therfore I haue thought it good, to ſet before your eies, this moſt worthy booke, whiche Galen hath written, of tumors againſte nature, wherin he hath moſt excellētly ſet forth not only the moſt apt names, but alſo the humors, that the ſame tumors doe ſpring of. For like as he hath declared, in his method of curing, the diuerſitie of woundes, and vlcers, with their natures, formes, and properties, and alſo with their accedents, ſymptomata, and cauſes. Yea I ſaye, not onely with theſe, but alſo with the knowledge of the temperaments, natures, and qualities of euery medicament, proper for their remedies, with their trew deuiſions and names, to that ende, that euery one of them, may be exactly and perfetly, knowen from other. And for the better vnderſtandynge herof I haue added in the ende of this booke, of tumors againſt nature, an other booke of Galen, of the names of medicines, whiche be proper for diſeaſes, whiche I haue thought very mete, and conuenient, for you to vnderſtand, to that

ende

end, that you may be accounted men of knowledge in your arte, not only to be acounted so, but to be so in dede. Thus takyng my leaue of you, I desire you moste hartely, to be studious herin, and so being, you shall incorage me, forther to procede, in other thinges of this arte, which may be muche for your profit. And thus I cõmit you to the almighty Lord, who illuminat you with knowledge, of this most worthy arte, your louing brother to the vttermost of my power, Thomas Gaille, maister in Chirurgia

Anno domini. 1563.
mense Septembris. 25.

CLAVDVS GALENI
de tumoribus preter naturam.

OF those thinges, whiche chaunceth to mās body, one thing is that, which the Grekes doe call oncos, whiche we name a tumor or swelling, for so do they terme that thing which is a swelling, or a dilation, in lenght, bredth, and dipnes. Also, some time, that bignes which is aboue natures constitution, they do call oncos. These doe not onlye chaunce vnto them that be sicke, but to those that be whole also. For copulent persōs, & women with childe, are more biger in bredth, and thicknes, then accordynge to nature, and yet they are not affected against nature, as we haue sayde in other places. The other tumor is that, whiche is accordynge to natures constitution, (or as we may terme it, a naturall tumor, in the braunnes of our armes, and caule of oure legge.) which is in a meane, betwirt those that be accordyng to nature, & those against nature. For copulent bodyes, and also leane bodies, are not against nature, but the one is aboue natures constitution, and the other vnder, and so, both these dispositions, are called not naturall. But that tumor, whiche cometh of the dropsi, and leanes in a consumption, both these, are against

againſt nature. But now in this preſent booke, we doe purpoſe to intreate of thoſe tumors, whiche be againſt nature, whiche doth not only occuppye the whole body, but alſo may chaunce, to any parte therof, ſo that, it be alwayes determined, that the agregation, of this vnnaturall conſtitution, be againſt nature, and the ende of the ſame to be the hurt of the naturall action. But we nede not to ſpeake muche of theſe tumors, for that they be commonly knowen vnto all men, not onlye to the Phiſitions, but to all other perſons. The other tumors, which groweth of immeſurable fatnes, and fleſhe, and alſo women being with child, do make thoſe, whiche are aboue natures conſtitution. And we conſidering all other tumors, whiche are accordyng to nature, and neceſſary for the makyng of our body, (as in the braunnes of the armes, & rauſt of the legges, &c.) All other tumors, whiche doth excede that, which is aboue nature, & thoſe which be natural, we drawe the againſt nature: And taking our beginning at the firſt of them, I calles an inflamation, or phlegmon.

Of phlegmon, or inflamation. Capitulum. 2.

The Greekes doe to call that, an inflamation, whiche cometh with great tumor or ſwel-

linge in the fleshy parte, strained, and streched forth, resisting with pulsation, and dolor, whot, and red. The cause of these accedents, is not only vnknowen to the multitude of the commō sorte, but also vnto many Phisitions, (or as we may terme them, those that vseth the art of medicine) for diuers of them, not sekyng out diligently, doe simply pronounce, that whiche semeth good vnto them selues, mistakynge the thing. But consideration must be had hearin, if you wil procede in this matter. Therfore, thier is neuer any greate tumor, that chaunceth in any part of the body against nature, except the same part be affected, with one of these ij. thinges: For eyther it is made flowing, increased & streched forth, through ouermuch botnes, either els, it taketh some newe substance outwardlye. And when this flux doth happen, & is streched out with swellinge, it is turned into spirites, and beinge refrigerated, it doth easely turne again into his acustomed swellyng. But we see no spirits, in the inflamed part, neyther yet the parte inflamed, beinge refrigerated, doe not alwaies come again into their former cōstitution. And it is manifest by incision also, that ther is no spirits therin conteined, for if the inflamed part be cut, much blood will runne out, and all the place semeth euidently ful of blood, like vnto a wet spung: But yet you shall see no spirits

come

come forth, eyther presently, or yet long after, & the colour of blood, is altogether inseperable. Ther is no parte of the bodye that is red, but blood, and flesh, neyther is the multitude of flesh, the affect of inflamation, for although the multitude of flesh be in the body, without multitude of blod: yet the tumor truly shall be bygger then natural, and the colour shal be healthy, full, and not swarue from his accustumed nature: For in any thinge, whiche naturally increaseth, the colour is not augmented: For then shoulde snowe be made more white, pitche more blacke, and golde more yealow. And the increasinge of substance, differeth manifestly from alteration, for thinges increase, according to their quantitie, and altereth accordynge to their qualities. But colour sheweth the qualitie of the substance, & not the quantitie: Therfore the multitude of flesh, differeth from an inflamation, & for that cause, the bodyes which abounde with blod, be moste troubled with inflamations. Nowe, seinge that somtyme, in woundes, ther be greate inflamations, and yet ther floweth forth, thinne & watery humor, the place it selfe rounde about, apearinge red, it is therfore herin, that the thicknes of the flesh, or the member, wherin the wounde is, to be of a mediocritie, and not vnnaturally swoled, that it maye suffer the matter, more easely to come

forth, and that it maye the more easely contein the blood, whiche is necessary for the nurrishement herof: But you shall understande, that matter, or sanies, howe muche it is more thin then blood, so muche it is groser then spirits. Wherfore if the wounded flesshe doth permit matter to flow out, it muste of necessitie suffer spirits to passe forth also. And so these spirits, beinge euacuated, the tumor, and inflamation should seace, for truly it so happeneth oftentimes, in those partes, wher as spirits, are aggregated, the part once cut, all the tumor vanisheth.

The generation also, of inflamations in woundes, is a witnes therof, for in the beginninge, when woundes are newe, there floweth multitude of blood, whiche beinge stoped with thinges refrigerative, or els the member it selfe being refrigerated, it is stayed: Yet also stayed by compressiō with our handes, or with ligatures, the blood beinge congeled in the edge of the cut part, & so retained, doth warrishe, as it were a cloth, or as we maye terme it congeled thinge, for they only differ in this, that the clod or congeled blood, should be a sensible confession of blood, gathered together in the woundes stayed in the small passages of the cut partes, makyng the blood grose. And whē the blood is grose, and the sides of the cut parte more straite, the blood is retained, & the sanies

put

yelt forth. All these be the greatest coniectures, that the inflamed part abound with bloud, and that the heate should be more then natural, but yet not so hote, that with heate only without flowing, and streching, it should make suche a tumor, for herof, are many considerations to be had, for then in burnyng agues howe much the heate were more vehement, so much the greater shoulde the tumor be in the inflamed parte. The second coniecture is taken of the substance of the bloud, for it is not cõpted of cold, as pitch, rosen, and wax is, but is always by nature more hote. For those when as they are made whot, they turne to the contrary, and become thin, but bloud by nature being hote, the tumor may well be somwhat greater, but yet not so muche, by the reason of only heate, to raise by any greate quantitie in the inflamed part, but pitch, rosin and wax, coming to so much extremitie of heate as both the inflamed parts, they are made some thing bigger, and these thinges beinge considered besides that whiche we have spoken, is no smal cõiecture, that the tumor, in ỹ inflamed part, cometh not only of fluxe, for ther is no small alteration in the heate of the bloud, whiche causeth the tumor to be bygger. And let that whiche apeareth to be, to the an apt coniecture. For in bloud ther is not as in pitch, rosin, and wax, being vehemently made hot great con-

fusion

fusion, but it kepeth, being boyled on the fire, his acostumed tumor, or is very litle increased. And I haue declared aboue, that inflamations, being refrigerated, the tumor did not alwayes sease, for a vehement and great inflamation, in whiche ther is a flux impacted, although you doe vehementlye refrigerate it, yet you doe not seace the tumor, but make the part of a ledy colour, and turneth the affect into Scirrhus, by the reason of the cold medicine. And some inflamation as we haue sayd before, whiche hath a flux ioyned with it, maye easely be cured, with thinges whiche do refrigerate, and be astringent, and chifly, when it is litle: But the flux, beinge firmly) rooted, (or as we maye terme it confirmed) then neyther astringent, nor colde things helpeth, for it doth require then euacuation. Therfore, the auntient Phisitions, inuented medicines, not only to Discus, disolue, and driue awaye with their whotnes, but also did inuent to scarify the skinne, & so to euacuat the blood sensibli. All these are great tokens, that the inflamed partes, are full of blood, and yet this inflamation, is not presently at the beginning, but by proses of tyme, the powers beinge stopped, and perspiration letted, this is brought to passe. Therfore of necessitie, the blood so remaininge, it doth putrify, for all thinges whot and moyst, gethered in hot, and moyst places,

doth

doth redely putrify, if they be not spedely, eua-
cuated, eyther els refrigerated. Wherfore, if
the heate, whiche cometh of putrifaction, sur-
mounteth that, whiche it had before, that is
easely knowen, by the inflamation of the part,
and the blood gathered vnto the tumor. Not-
withstandynge, although theveynes, whiche
for their litlenes, did not apeare at the begin-
nyng: yet then they will apeare. These cometh
not onlye of inflamation, but also because they
are filled with blood. Therfore they come to
that bignes, that they may be most manifestly
perceaued, and that, chifly in the eyes, priuy
members, & womens brests, and that the flesh,
who beinge inflamed, semeth to abound with
blood, both the colour, and the tumor doth de-
clare the same. Wherfore all the fleshe is com-
pared like vnto woolle, or a wet spunge, whiche
you may more perfetly vnderstand, when the
matter cometh forth, for then the inflamation
hauing passage, the truth is perceaued. And I
truly suppose, the skinne to be distended, and
lifted vp, with those humors that are gathered
to gether in the tumor, and in tyme, the tuni-
cles and vessels, whiche be vndemeth, taketh
some parte of the flux, like as the vpper skinne
doth, whiche couereth the inflamed part. Yea
also the narues, and tendons, by proses of time
are inflamed, and some time the disease cometh
of these

of these, as they chaunce to be wounded. But yet vniuersally, ther is nothing accordynge to nature, in the inflamed parte, when as it hath long remayned so, for the flesshe, with all the rest, is infected with the flux, in so much, as sometymes it cometh to the bones. And some time, the same affect it selfe springeth of the bone, but the matter beinge auoided, the skinne is made louser, whē that which was betweene, is runne forth, as we haue sayd in the administration of the anothomy, and chifly, wher we haue made diuisions, or declaration of the arteries. But wher, ther be inflamations, all these partes are filled with blood, flowinge out of the vessels, which are dispersed into euery part of the flesh, as it were a dewe.

Of apostemes, which cometh to suppuration. Capi. 3.

When as through proces of time, nature getteth the victory, then is all the flux concocted, and turned into matter, and so put forth of the fleshy part, by the expulsiue vertue, whiche doth cast forth hurtful thinges. Therfore, wher as ther is any manifest hole, as it were a conduct, prepared for the excrements to be purged, this place being open, part runneth out, by pus or matter, and part doth breth out sensibly. But wher

wher the skinne which couereth the apostheme, is grose and hard, such is the skinne in the vtter parts of the body, ther the matter is stil retey-ned, and doth deuide the vpper flesshe, from that whiche is vnder it, and so in proces of time, by his acramony, & sharpnes, it corrodeth through, and runneth forth, if that by scarification it be not preuented. But often times, it cometh to pas, nature being ouercomed of the flux, that the blud is not turned into matter, but into som other certeine mutation, som time into one, and some tyme into an other. The auntient Phisitions doe commonly cal all these, by the names of apostemes, & principally these whiche be in the profound and dipe partes. But many would not haue all these, which turne into good matter, be called by the name of apostemes: but only those, which turneth into corruptiō, like as they call all these, whiche come to suppuration in the lounges, by the name of Impiema, and o-ther som, diapiema, and also, like as impiestem, & diapestem, and many would not haue them so called. But when ther is any suche thinge amongest the litle pannicles, that they cal Im-pyema, and him that is so greued, Impius. But some other Phisitions, would haue those called Impius, in whom ther is matter gathered, be-twene the brest, and the lounges. Wherfore I haue sayde, we musse so far forth regard the

names

names, as the thinge signified, maye be made more euident. For we muste labour, that the thinge it selfe, of whiche we doe speake, may by maye so manifest, that no part therof be left vnknowen, for all these are preparatiues to the methode of curing, by whiche methode, we doe cure, the dispositions them selues, and not their names. Therfore yon bearing these thinges, in remembrance, we will precede vnto these, whiche pertaineth, and are necessary to be spoken of.

Of sinus or holow vlcers, and the cure, when it is difficult and hard.

Capit. 4.

When as putrifaction doth seperat on parte of the body from an other, or seperateth those thinges that be conteyned to their subiects, from the same: this matter beinge euacuated, or let forth, so that, the partes seperated, can not take their accustumed constitution and vnition, this affecte is called Sinus. And if this be not spedely cured, there doth grow a certaine hardnes, by length, of tyme, whiche is named Callus, neyther can it be agiutinated to the parte subiect, but by conuenient diet, and medicaments, whiche be exiccatiue, for other wayes, the part shal seme to inioy perfect health, when it is not so. For if any man vseth a right diet, and

and hath his bodye free, from superfluous humors, Sinus is removed, and chaunceth not. But if the body doe abounde with superfluous humors, the same maye reforte againe to the greved parte, & cause the same apostheme whiche was before, whiche might have bin easely evacuated. Then you muste cure the same, as you did before, with abstarsive, and siccatrisinge thinges, & medicaments, that may kepe backe, humors. But this apostheme shall not be so grevous, by a great deale, as the firste was, for so muche, as the partes whiche were devided, are not joyned to gether againe: and that the humor doth quickly, & spedely fill the same, in so much that Sinus, (as we maye terme it) doth easely receave the flur againe, and as it doth quickly receave it, so doth it spedely evacuat the same, having an apt waye for the flur, to avoyde at. But if the partes, were agluttinated and joyned together, then the apostheme would be grevous, before it were broken. The generation of an apostheme, cometh not only of an inflamation called abscessus, but some time also, it cometh by the meanes of other humors, which by proces of time, corrupteth, and separateth, the partes that were joyned to gether, from their subiect parts. Wherfore it cometh to passe, when these apostemes, be cut, that ther doth not only apeare in them, al kynd of humors, but also sound bodies,

and

and straunge thinges, for their are some times founde in these apostemes, thinges, like vnto mier or dirte, to vrine, to conieled thinges, called Grumos, iuyce of hony, slime, bones, stones, nayles, and heare, and some time like liuynge thinges, all which, doth spring of putrifaction, as it may easely be perceaued.

Of fistula, Atheroma, Steatoma, and Meleseridis. Cap. 5.

Ther is also a narrow, and a long sinus, whiche is called fistula, and is cured like as the other sinus is, and cometh again to apostemation, through the superfluous flur of humors, euen as we haue sayde in the other. Atheromata, Steatomata, and melesirides, are of some men, acounted amonge apostemes, and some suppose, them to be of an other kinde, but the natures of them, are manifest by their names. For in Atheromata, is thinges found like vnto potage, or like to a pultes. In Meleserides, like vnto hony. And in Steatoma, like vnto fat or suet, and all these for the moste parte, are conteined within a membranus filme or skinne, & are called tumors against nature. Besides these, ther are other, as carbunculus, Gangrena, herpis, Erisipelas, scirrhus, œdema, Cancers, and inflamations, all which the Phisicion that doth

intend

intend to cure them, muste not be ignoraunt of, but he must be diligent in considering their differences, as well as of their generation and substaunce.

Of Gangrena and carbunculus.

Capitulum 6.

When the blood of Gangrena and carbunculus, doeth waxe so vehemente hotte, that with inflamation, it burneth the skinne, then they come with cruses, and blisters, and goeth before the vlcer, like as it were brent with fire, and they bring with them, most sharpe feuers, and perill of death. These vlcers in a carbuncle, doe alwayes apeare blake, or els in colour like ashes, but not as an inflamation, for the colour of an inflamation is red, and these decline some what more to blacknes, then those doe whiche be of blood, or those whiche be refrigerated with colde. For those tumors are more swarte, but these are glistering like vnto bitumen, or pitch, in so muche, as they come of blake Cholar, for the malignity that is in carbunculus, springeth therof. Therfore, it must nedes folow, that from the beginning, eyther els in the vehement boylyng, the blood be presently turned into melancolike humor, by the reason of vehement adustion.

Of Cancers. Capitulum 7.

Of blacke choler, without boylyng, (that is to say melancolie) cometh cancers, and if the humor be sharpe, it maketh vlceration, and for this cause, these tumors are more blacker in colour, then those that cometh of inflamation, and these be not hote, but the veines in these, are both more fuller, and more distended forth, then those whiche be in inflamations. For lesse matter goeth out of the veines, into the fleshy partes, whiche compasseth them about, through the grossenesse of the humor, whiche breadeth the Cancers, neither yet are the veines so reade as they be in inflamations, but sheweth them selues accordyng to the humor, that they be filed with.

Of Gangrena whiche cometh after great inflamations. Cap. 8.

There foloweth after greate inflamations, that whiche is called Gangrena, and this disease is a mortificatiō of the affected parte, & if it haue not spedy remedy, the greued parte doth vtterly perish, and some time it taketh hold of the other partes which be ioyned to it, and killeth the mā. For the mouthes of the veines, and all the powers of the skinne, are obstructed and stopped, through a most vehement inflamation, and the naturall perspiration, being depriued, the affe-

cted,

cted partes are easely broughte to Gangrena, and mortification. And first of all, the florishyng colour of these parts, which are infected with inflamations, are extinguished, then the dolor and pulce doeth cease, not for that, the euill disposition is aswaged, but because the sence it selfe is mortified. In greate inflamations, the pulce, & sence, is not seperated, for the auntient writters doe say, that ther is a sensible motiō of the arteri, in the inflamed parte, whether is be with peine, or without. Therfore in accedents of inflamations, some suppose, that it must be without pein. But this controuercy is about the name, which is no greate matter, for it is better for vs to knowe the generation therof, not regardynge the name: For in bodies accordyng to nature, the motion of the artery, is sensible to vs without peine, but in inflamatiōs, it is sensible with dolour, and peine. For the arteri when it is delated, smiteth the body, whiche is next about it, and with the beatyng thereof, we fele peine, by reason of the inflamation. And whē the filme, or pannacle that coueretb the artery is inflamed bothe the artery whiche beateth, and also that whiche is smitten, doth duble the pein, and thus of these, we haue spoken sufficiently.

Of Erisipelas, herpis, Oedema, and Syrrhus. Capitulum 9.

Now we intend to speake of colerike fluxes, and it hath growen now of custome amongest the Phisitions, I knowe not by what meanes, that whether we name coler simple, or colerike humors, we understand it to be yellowe, pale, and bitter choler, & not sharpe, and blache cholor, for thei name that with an addition, ioynynge the colour of the humor with the name. Therfore, when any colerike flux, whiche we do name exact choler, chanceth to rest in any place, it doth vlcerat the skinne, but when it is mixed with watrie humors & bludy, it is of lesse sharpnes, & causeth the parte greued, rather to tourne into a tumor, then into an vlcer, & this tumor is called Erisipelas, and that whiche is vlcerated, is called herpis, these are knowen, both by their colour, and by their heate, whiche sheweth the humor that they are ingendred of. Again, accordyng to the sharpnes of the humor, they doe differ, for that whiche cometh of the sharper humor, is called herpis Estiominon, for so doth Hippocrates name it. But of the other, whiche is les sharpe, cometh herpis miliaris, which many haue called so, after Hippo. because it maketh risings, in the skinne, like vnto the sedes of Milium. It semeth vnto me, that this flux, hath some

some flowe mixed with it, and that the other to come duly of cram choler, and therefore it cometh with erosion, the affect apprehendyng still the swinne, wherof it taketh name. And wher blood and choler is equally mixed together, the forme and nature of it, is in a meane betwixt Erisipelas, and inflamation. But if eyther humor excede in quantitie, the disease taketh his name of that, whiche both abounde, as they call that, wher choler doth surmount blood, Erisipelas inflamatory, and wher blood surmounteth, thei cal it inflamatio Erisipelatis. The like interpretation is also used, in the mixing together of other humors, as inflamatio sin quis, and sirrhus inflamatori, and Oedema flamatori, and inflamatio Oedematosa. These iiij. are they, which oftentimes, are made affected, and chaunceth, through the flux of humors, & one alone phlegmon, Erisipelas, Oedema, and Sirrhus. Erisipelas is a colerike [illegible] Phlegmon, (or as we [illegible] an inflamation) cometh of blood. Oedema cometh of thin, and watery fleme. And of grose & glutinous fleme, springeth one kinde of Sirrhus, & the other kinde of Sirrhus, cometh of the dreges of blood. There be also ij. kindes of these, after Hippo. and both they come of blacke choler, whiche we cal melancoly. Of the one springeth cancer, and of the other cometh a kind of sirrhus, but it differeth in

colour fro that furius, whiche cometh of fleme, and bothe these are named tumors against nature, they are hard, and without peine, and the generation of them both, sometime from the beginnyng, doth come, of the ill curyuge, of inflamations, as well in phlegmon, as in Erisipelas, and Oedema, when as they are to muche refrigerated.

Of Echymosis, and blacknesse whiche cometh after brosinges. Cap. 12.

Those which are called Echimosis, or blacknes, be very nere in kynd unto sirchus: And it happeneth chiefly unto olde men, when as these veines are brosed. For of a light occasion, this cometh unto aged men, as I have sayde before, and some of these colours are in a means, betwixte blacke, and red, and are called Sparte. All these come of blood, shed out of the veines, some tyme, when the flume or particle is brosed, and some tyme when the ende of the veines are opened.

Of Aneurisma, and Spasche. Capitulum. 13.

When there is an ozifie made in the artery, that affect is called aneurisma, and it chaunceth when the arteri beinge wounded, the skinne whiche is above cometh to a sicatrise, but the

sepa,

[illegible] which is in the artery remaineth [illegible]
[illegible] neyther [illegible]
[illegible] These [illegible] by the pulse and beating, which the arteries doe make.
And also all the tumor vanisheth away, when the arterie is pressed downe, the substance which made the tumor, runneth backe againe into the artery, when it is compressed downe. Whether substance of blood the liuer powreth forth at large, in all their place, to be distributed, but then veynes blood, mingled with subtil spirits and ready, the blood [illegible] [illegible] [illegible] Aneurisma [illegible] by reason of a wounde, [illegible] blood in such a sort, as [illegible] [illegible] [illegible]

twoo thinges, that is to saye of the vlcer it selfe, and of the tumor ioined with it. For herpis also eateth that whiche is about it, but it is only an vlceratiō of the skinne, and phagedena doth not only eate the skine, but the fleshe also, whiche is ioyned to it. Now to name other vlcers, as telephia, and chironia, &c. It were superfluous. For it is sufficient for vs to call all vlcers commonly, cacoethe, that is to say malignant. Also scabies and leprosi, be melancoly affects of the skinne, euen like as the same humour maketh a cancer when it is in the veines and fleshy parts.

Of elephas, named elephantyasis. Capitulum. 14.

Also Elephas is a melancoly affect, and hath his generation of melancoly blood, and in time the blood is made more blacke, and many of these are full of vlcers, whiche are of euill smell and greuous to beholde, and when this affect springeth first, it is named Satyriasmon, because, they are like satires in countenaunce. And we do call them so, when there appareth tissinges of the bones, in the temples, and other partes of the body. Also their are suche bone tissinges whiche are named exostosis, like as the naturall distention of the yeard not sealinge, some name it, satyriasmus, and other some call it priapismus.

Of Achoris, myrmecia, acrocordon, psydrax, epinictes, furunculus, bubo, struma and hernia. Capitulum, 15.

Ther is also a litle vlcer in the head, whiche you must comegure, to growe of salte and niterous fleme, and out of it stoweth matter, not verie watery, neither yet so thicke as hony, or as it doth in those whiche are called fain, for those, are with a certeine tumor, and full of holes, and as it wer with an humor, stowing like vnto hony, and these tumors are very litle, and not like vnto the other. And ther are leser tumors against nature then these whiche also happeneth vnto ye fleme. Myrmecia, and Acrocordon, Psydrax, and epinictes, be affects to all men knowen, and so is furunculus most manifest, and it is gentill being only in the fleme, but if it be depe in the fleshy partes, it is malignant, like vnto phyma, and furunculus differeth from phyma onely in barones, bothe these affects are inflamed, beside the cuto, which is called bubo, ye fourth, whiche is named of many men phigethlon, doth differ from phyma, doth in heate, and quicknes of generation. There be som also whiche chaunceth onely in the flanckes, and arme pittes, whiche some suppose to be phygethlō, because it cometh with an inflamation, in those glandulus partes,

these

theſe affectes, when as they are made hard, are called Chorras, that is to ſay ſtruma, like as the hardnes of the teſticles, are named ſarcocele, & like as the watery humor, gathered in the purſe of the teſticles, is called hidrocile. In like maner, when epeplon, whiche we call ſurbus, falleth out, the diſeaſe is named epiplocile, and when both theſe, that is to ſay the intellines, and ſurbus faleth doune to gether, it is named enteroepiplocile; the later Phiſitians call all tumors of the teſticles, by the name of Cele, that is to ſaye harnia, or ramix: And like as, all that is noin ſpoken, ſheweth the ſickines of thoſe partes whiche we haue ſpoken of, ſo Cirſocile, beyng a meines name, ſheweth the affect of whiche it, was naine derived.

Of varicis, rupturis inperitoneum, and hidropſie. Cap. 16.

Varicis, the auntient writters, name al veines which are delated, and inalled, and not as the Athenians ſuppoſe, that Varicis, ſhould be onely in the legges; by the reaſon of their weke kenells, and chiefly when the bodie aboundeth with groſſe blood, whiche maie fall onto them. Alſo, the inward rimme of the bealie, called peritonium, either beyng wounded, or ruptured, and not ioyned together againe, cauſeth a ſofte

tumour

tumor in that place, whiche if it chaunce in the flancke, it is named bubonosile, but if it happeneth in the nauell, many phisicions call these exomphalos, and there is no suche disease of peritonium, but of necessitie, the harnia apendix of the muscle must suffer. What this apendix is, I haue shewed in the administration of the stomachoue. Therefore these affectes are of the ouerthwart muscles, and that harnia, which is in the flancke, is of the obliue muscles, the sinus or apendix of those whiche are in that parties, beyng either broken or dilated with peritonium. There are also other tumours, whiche belongeth to this place, that cometh by the hurt of the intrailes, the affectes whiche ingendreth these tumors, are spoken of, emongest inflamations, and other sirrhus tumours, with other like, as those that haue dropcies, where there is gathered a multitude of water, as in that whiche is called Ascitis, and of winde, whiche is named Timpanitis, and that whiche cometh of fleme, whiche is called Anasarca, or Leucophlegma.

Of Epulides, Parulides, Thimus vua, Tonsilla, Parysthmia, Polipus, Vnguis, and Staphelomia. Caput. 17.

There are also, other tumors, whiche haue proper names, as Epulides, Parulides, Thymus and suche like, whiche are fleshie braunches, or

buddes

buddes, growing forthe, like vnto a graine. Vua Pariſthmia, and Tonſilla, are nothyng els, but inflamaciõs. Vua is an inflamacion of gurgulia whiche we call the vuila. Tonſilla, of thoſe kirnelles, whiche bee oppoſite (we name them the amigdalines) Pariſthmia is in the partes of the iawes, or nigh vnto the throate. It ſemeth, that of theſe partes Hyppocrates did not vnderſtand all theſe inflamacions of gurgulia to be Vua, but one onely kinde, in whiche, the ende of gurgulia is like vnto the ſeede of a Grape. Alſo Polipus cometh, when as, either inflamacion, or phyma, or any braunche thereof, call it what it pleaſe you, for this affecte, is alwaies in the noſethrilles, and thei are inflamed, chiefly becauſe of the place. Encanthis, is alſo a tumor againſt nature and breede in the corners of the eyes, but yet in all his kinde, he is not againſt nature. Vnguis, is alſo a braunche, growyng outwarde in the eyes, to the tunicle or membrana: whiche is dilated of ſircumoſſale, and cometh to corona. Thoſe that are called Staphiloma, ſome onely by poſition, ſome by diſpoſicion, be againſt nature. We haue in an other place, ſpoke of al ſuche affectes, as are in the eyes, and therefore now it is time, to finiſhe this boke, ſeyng there is no other kinde of tumours againſt nature, whiche we haue not ſpoken of.

FINIS.

AN EPITOME VPON

Galens. 3. bookes of naturall faculties, very necessarie for the students, both of Philosophie, and Phisicke, set furth by maister James Sylvius Phisition.

Facultas is a certaine cause effectrix, placed in the temperature of a parte, in the beginnyng of simples.

The faculties gouernynge oure bodie, in the whiche our life consisteth, are in nombre iij, Natural, Vital, & Animal.

in time / nature / vse

1. Natural, is in the liuer dispersed by the veines into the whole bodie, being the third and lowest.
2. Vital, is in the harte distributed by the arteries into the whole body being the seconde and meane.
3. Animal, is in the braine and carried by the nerues into al parts indued with the sence of felyng, and voluntary mouyng, beinge first and chefest.

indignitie / place / fortitude

A.i.

We muſt firſte intreate of the naturall, as the nurriſher or piller of the reſt, as we purſued in the order of readynge, or teachinge, Galens bokes.

The Naturall facultyes whiche be firſt & principal. are

- Generatrix Engenderer
- Auctrix Encreaſer
- Nutrix Nurriſher.

which are called powers vegitable Arift. de animal. lib. 2 cap. 4.

The firſt & principall facultyes.

1. Actio. 1. The very motion acting is a ſubſtantial forme, in materia, or production to ſubſtaunce, or proceding to forme. And that is eyther of all, or of parte, as generation of humors in a lyuinge creature, of blond thorough moderat heat: of both kinds of coller, by immoderat heat, of fleume and melancolike humors, by a ſlowe heate. And that cometh of ſom meat more, of ſom leſſe, in all temperatures. And theſe humors, are eyther natural, or vnnatural.

2. Opus. 1. A thinge made, and finiſhed, by action, as all partes of the body, be faſhioned in the wombe, and

and by generation complete, vnto the whiche perfection of partes, the ſeede being ryghtly once cõceiued Generatrix, is the cheefe and principall worker.

1. Alteratrix. The whiche generallie be hot, coolde, moyſte, and dry, in ther firſte and elementall faculties, & doth chaunge the ſeede, blond, and menſtrual ſubſtance, into a man, in which is the qualities of kelynge, taſtynge, ſmelling, and ſeing: for it is neceſſary, that out of Alteratrix, bones, veines, narues, and all other partes be made: but particularly ſhe doth worke vpon that ſubſtance, by facultie, making bones, narues, veines, &c. For of the iiij. Elements mingled, doth growe the particuler faculties alteratrix, whereof is made, the ſubſtance of euerye ſimiler parte: and ſo many faculties of alteration, there be in lyuyng creatures or of plantes, as ther are founde ſimiler partes in them.

&c. other faculties.

2. Formatrix. This facultie very artificially, and with great cunning, and for ſome cauſe, doth faſhion the matter, whiche is changed, ſo that it may

haue an apte figure, for playeng, composition, holownes, holones, soundnes, Apophyses, Epiphyses, & other thinges necessary, pertaineynge to the constitution of the bones, nerues, veines, arteries, &c. The whiche constitution is meit, for the action and vse of the part, that after shalbe created, that nothing be lakyng, nothynge superfluous, whiche otherwise myghte be in better sorte.

Auxiliares or helping facul ties as they were handmaidens.

Nutrix nurrisher. This do not onely serue for the increase of the ponge, being once ingendred, but also from the time, that the seed is conceiued, for it is mete that the seed be augmēted by nutrition, that it may suffice to cōstitute, so many & such parts as be necessary. The male seed is firste nurrished with the female, & afterwards

Auctrix increaser. with a smale & halimoule portiō, of the blond of mēstruum.

Facul. auctrices, nutrishers.

1. Actio. is an increasing, that is to saye, an amplitation of the sound parts (whiche were engendred) of a lyuing creature, in lenght, breadth, and depenes, keping the proper forme, and first continuitie: As is saide in the. I. li. ca. 5. De generatione.

This is the worke of nature onely, whe as these thinges, which are extended to vs, or pulled from vs, or are amplified in one meaner onely, and not in all togethere: then this facultie beareth rule from the birth, vnto the florishyng age, & as I saide helpeth the facultie Generatrix in the woombe, & is only in a lyuing bodye.

2. Opus. The male parts of a lyuyng creature, bringeth the worke, which are brought into a reasonable bignes and the body being litel, made greate.

Auxiliares or helpyng faculties.

- Alteratrix chaunger
- Coctrix digester.
- Nutrix nurrisher.

of ỳ which we wil intreate hereafter, more at large.

1. Actio. That is nutrition, or the perfect assimulation of nurrishment, with the thing nurrished, that is, when that thing whiche floweth, as the forme of nurrishment is put vnto, fastened and made like vnto all the sounde partes, of the nurrished bodie, with out any ampliation, for the iuice or humour when it falleth, a vasis euen as certaine dewe, so is it dispersed thorough al the part, whiche ought to be nurrished, and by and by, it is put or ioyned vnto it, and after hauyng gotten sufficient drines and clammes humor through natural, heate, it is gleued, & fastened, it increaseth, cleueth together, and is vnited in one. The whiche cometh not so to passe in anasarca hidrope, when as the nutriment beinge more watry and not so clammye, by reason of the aboundance of thine, and watry humors, falleth frō the sounde parts, of the liuing creature. & at the last, it is mad like vnto the part whiche shoulde be nurrished, when it is nutriment in deed (other are nutrimentes in power more proper and remoue.) The which is not in Leuce I. vitiligo.

Facult. nutrices

2. Opus. All the partes enduring with nurrishment, so long as is possible.

Attra-

Auxili. facult. helping facul.

Attractrix, whiche drawyth vnto the part, conuenient qualitie, and iuice. This faculte, like as the reſt, beinge founde in ſome inſtrument, as in the ſtomak, renes, woombe milte bledder, purging medecines, & Alexiteries, is eaſely trãſpoſed into the other parts.

3. Retentrix. The retainer of the ſame vntil digeſtion be done.

Coctrix. Digeſter in altering & that maketh it like.

Expultrix. Expeller of that whiche moleſteth the part, in quantitti, qualitis or both.

But we will intreate of theſe foure faculties as moſte principall, hereafter, more at large.

1. Attractrix. The drawer of conuenient qualitie, and iuice vnto euery parts to nurriſhe the ſame (the whiche is common vnto all partes that drawe vnto thẽ ſuch nutriment, as is moſt proper for them, ſome tyme thorough ſtreight pores, as in the ſtomake, and ſome tyme onely by the temperature of the part, as almoſt in all the other parts) or els to the voluptuous delectation of the parte, whereby the mouth of the matrix doth drawe the ſeed of man to the berie ende, and whereby the gall doth ſeperate & drawe, yelowe coller from the liuer, but in the gall yellowe coller is not ingendred as Aſcia-

galen saith, like as neither, he attributeth melancholicke humour, in the splen, but of him it is drawen from the lyuer, to nurrishe it selfe. The Reines do deuide, and onely draw the wine, out of a hollowe veine, from the blood, and it is not carried of his owne accorde in to the Reines, as thought that were the best. Neither do the hollowe veines, drawe together, & wynde about, thrustе furth the wine, into the oblique veines nor into theſe, whiche lye right underneath in the ſides, to be ſtreined out, with all the blood, and bycause it is thinner then blood to be transmitted: euen as all the wine runneth into the veſſell of the winepreſſe, and as the congeled milke is ſtrained the wheye alone runneth and not the chiſe, in lyke maner. The reines do expell the wine into the bledder, thorough Vreteras, whiche are growing on the ſides of the bledder: and the humor whiche is receiued, Aſclapiades ſaith, is reſolued into vapors, into the bledder, and into the bodie, hauinge as it were two tunicles in it, the vapors ave let paſſe by waies vncerteine darke, ſtreight, and ſuch as can by no ſenſe be perceiued. And they beinge once againe growen together do receiue theyr firſt forme, and ſo out of vapors, humors are ingendred: for ſo he hath depriued, the reines and Vreteras, of their function. Neither do the part of blood, receiue pure blood aboue the reines, but thoſe thinges whiche are beneth do receiue

the bloud from the reines (vnto whom they being fastned, throughe pressing will as serum be carried) being purged and distilled, as certaine of the schollers of Erasistratus saye: for yf Serum were heuie, neither should it be carried of the stomacke into the liuer, to be distributed, neyther into the reines by Caua. Nether doth a watrie humour runne into the reines, and a sanguine humor by Caua backwarde, like vnto oyle and water mingled, which when they are powred on the ground, eche runne constrarie waye: as other Erasistratians affirme. Nor yet as Lycus sayeth the vrine is the nurrishmēt of the reines. Therfore the reines do drawe the vrine, for that it is familiar and pleasant vnto them, and not by following that which is made emptie. For so when no more vrine did abounde, then was it made emptie, by Ischuria, that is to saye thorough suppression of the vrine, in the reines, bledder, or other passage, belōging vnto vrine, as we haue sayde before more largelye. In the Tractice of the stomacke, and the throte, by their straight passages, there is no Deglutitio by cōtraction, as Erasist. saith. In the Tractrice of the liuer, ther is a distribution of Chylum, out of the stomacke and entrailes, into the lyuer, by the veines Mesaraica. In the Tratrice of all the partes, ther is distributiō of the bloud out of the liuer, & Caua, into all partes, by the braunches of this veine. And not as Erasistratus affirmeth, by ẏ expressiō of the

of the stomacke (for this although it were, so yet by reason of the lenght of tyme, it shoulde haue smale power, for the distribution of bloud, thoroug the veines) not by the veines contraicte about the bloude, which they conteine, not wyth that succession, vnto that parte of our substance whiche is made vacant, and dispersed from our heate, the which thinge those that recouer from sicknesse do declare, who if they haue not more nurrishment flowing, and abounding in them, then ther is place vacant, they shal neuer recouer ther accostomed helth, and moreouer, the aboundaunce of bloud in the bodie, could neuer be gathered together vpon the lyuer. In the tracture of purging medicinnes it may apear, they draw proper qualities, or certaine humors, familier vnto them, out of our bodies, as Scamonium draweth yelowe coller out of one that hath iaundes, elleborns niger, draweth blacke coller ex melancolico, Cnicus, Coccum, & Gnidium, draweth fleume, ex leucophlegmatico: flos æris, squamma æris, æs Vstum, Chamedrys, Chamælion, draweth a thinne and watrie excrement ex Ascitico. And these humors are not engendred in vs, of the medecines them selues, making our bodies supple, as Asclepiades doth fasly surmise, deniyng the facultie attractiue vnto euerie conuenient qualitie, wher by Magnes draweth yron, Succinū a litel mote, and corne the water layd vnderneth it in erthen vessels.

and

& certaine medecines do pul out splints, and arrowe heads, fastened very depe in the flesh, and also poyson of serpents, whiche was put in the same. Likewise certeine medecines, drawe the poyson of vipers, some the poyson of Pastinaca marina, and other of others, in so much, that the poyson drawen out, hath ben founde lying vpon the medecine. By the which similitude, the same substaunce may drawe thinges, other medecins drawe not by hooke and crooke Attomos, ioynynge together, as they met one an other, with Epicurus, the whiche he and Asclepiades, did appoint, to be the first elements of all thinges.

Retentrix. The reteiner of proper qualities drawen vnto euerie parte, vntil digestion be perfecte, when ther is nurrishment, but if ther be excrements, which do trouble the parte wherin it lieth, as in the entrayles, the bledders, &c. swelling wyth quãtitie, or sharpe & biting qualitie, or in both together. The childe is reteined in the wombe, vntill that thorough greatnes, weight, bityng, or that the infant be anoyd with sweate, or vrine, the membranæ beinge broken or through some other vrgent cause, it is constreined to be deliuered. This facultie lyke as the rest, is in all partes whiche are to be nurrished, but it appeareth moste plainely in those partes whiche are greatly hollowe, as in the stomacke, wombe, bledder, and is most delighted in this oblique passages; but in other partes it is

more

more obscure, it is also placed in the temperature of those partes, euen as all the reste are.

Coctrix. The digester of the substaunce reteined, in the parte, the whiche substance is so muche the rather, made licke vnto the parte, by alteration as it is more nerer, and of greater similitude, to the same in qualities, as of blood flesshe is sone made, but that substance, whiche hath lesse similitude with the parte, it is necessarie that it be changed slower, and first by all the meane qualities, as of blood, hotte, moyste, and red, ther can not at the first daith be made a bone, cold, hard, and white: but there muste neades be many alteracions, and chaunges, in the midle. And for that cause, there are two kindes of instrumets, perteining to nutrition. The one is that which draweth, carrieth, conteineth, and digesteth the nurrishement, and as it were a straunge burden, expelleth and beareth it, suche are, first coctura, os, gula, ventriculus, intestina, second, mesaraice, venæ, hepar, caua vena, thirdly, al the partes similares, and of these organicæ, & venæ capillares, the which as the chefest prepare by alteration, the nurrishement mete for euery parte. The other is that whiche by drawing the excrement, of nurrishment, doth deuide, carie, reteine, and purge it, as are Lien, rene, ambæ vesicæ, with the passages of the stomake, chefly by crassa intestina, spincteres ambo, musculi octo epigastrij. And those muscules

make

whiche do make the restraint of the breath, and also those whiche is very profitable & necessarie for the seige, and urine, and vnto the bearynge of a childe.

Thorough this nurrishing alteration, when as the partes are made, that whiche remaineth is like vnto them, and therefore it is called Assimulatio: But thorough the ingendring alteration, those partes whiche before were not, are afterwardes created.

Expultrix, the expeller of those thinges, which could not be ouercome, digested, or perfectly altered, and that could not be made like vnto that which ought to be nurrished, whē they are greued, as it were with a straunge burden, the parte whiche demaunded them, eyther by concoction or attraction, and when they stratchyng out in quantitie, or troublyng with sharpe qualitie, or both, do greatlye hurte it. This faculte, is exceedingly delited with croked wayes, whiche are these partes, the stomacke, entrayles, wombe, both the bledders, veines, and arteries. Expultion, which is contrary vnto attraction, is often times thorough one passage, as vomite & swallowing downe thorough the throte: the seede & the encrease, thorough the necke of ꝑ priuy parts The distributiō of nutriment, and the attraction of purging medecins, and voluntarie expultion of the iuice, abounding in vs, thorough Mesaraicas venas.

These

These nurrishynge faculties, are vnderstanded by the name of natural thinges, for that frō the conception of the seed, euen vnto death, they are in a liuynge creature, & also in a plant, for they helpe generation, & auction, & one lickewise further thereth an other, that by nutritiō, ther maye be a certeine particuler generacion and corruptiō, wherfore, these. 3. bokes entreat almost onely of these faculties, vnto whom, corruptio, diminutio, and atrophia are contrarie.

These faculties with certein instrumēts, which haue action, cōmune vnto al the bodie, are of two sortes, that is general, & particuler. The general are eyther all present, as in the stomack & lyuer or els. 3. of them only, as in the two bledders, for one of them digest; or two of them alone, as in the reines, for nether they digest, nor reteine, or at ỳ lest very litel, by reason that they wāt great capacitie, or els the facultie expultrix, as the entralles, which haue for that cause onely croked passages in their tunikes. And forasmuch as these ought to be nurrishes, as wel as the other similer partes. They haue. 4. particuler faculties nurrishers of them, placed in the tēperature of their substance.

Hetherto we haue declared, whiche are the naturall actions, how they be made, and of what partes.

1566

FINIS.